



# Carelessness & Ignorance

**Sikander Naqshbandi**







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**Syed Sibte Sikander Naqvi Hanafi**  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

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**Almighty's guidance!**

And We have certainly  
created for Hell, many of  
the jinn and humankind.  
They have hearts with which  
they do not understand,  
they have eyes with which  
they do not see,  
and they have ears with  
which they do not hear.  
Those are like livestock;  
instead, they are more astray.  
It is they who are the  
**“Ignorant”**.

(Surat al-Aaraf, 179)

**Divine command!**

**Indeed, those who do  
not expect the meeting  
with Us and are satisfied  
with the life of this world  
and feel secure therein  
and those who are  
“**CARELESS.**”**

**of Our signs**

**(Surah Yunus, 7)**

## Author's Words

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ  
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ  
يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ لَهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا  
عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّم  
تَسْلِيمًا كَثِيرًا كَثِيرًا\* أَمَّا بَعْدُ  
فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, Most Gracious, Most Merciful**

ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ○

(Surat al-Aaraf, 146)

(That is because they have denied Our signs and they were heedless of them.).

فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ○

(Surat al-Anam: 35)

(So never be of the ignorant.)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ

عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ-

اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ

عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ \*



Allah Almighty created the world to make people know Him. He created goodness to create nearness to Allah. He created sins to avoid them and observe Allah's limits. He made some things lawful to benefit from Allah's blessings. He forbade some things to know the difference between obedience and disobedience. He created Paradise so that the obedient would be rewarded for their obedience. He kindled the fire of Hell so that the disobedient may be recompensed and punished in full. Keep the door of repentance open so those who turn to Allah Almighty will not be deprived and given a chance to benefit from Allah's mercy. There are many deeds that Allah has forbidden to be done, but man does them in ignorance; when he realizes it, he repents, and Allah forgives them. He gets close to them again. Allah Almighty kept This door open until the arrival of Malik Al-mut. There are some disobediences that man is aware of, but he does not consider them as disobedience or does not value them as trivial, and he keeps working and does not even repent from them. This is called **negligence**. This is the most dangerous thing that can lead a person to the pit of hell. In the same way, he commits some sins with his desire, and even after explaining them, he does not refrain from these sins and keeps on stubbornly calling them **careless**. Carelessness and ignorance make man disobedient to Allah. And the result is nothing but failure and regret.

The primary purpose of writing about them is to get acquainted with the sins which are considered significant sins by the Qur'an and Sunnah, which cause the wrath of Allah and His Messenger (ﷺ). By doing this, man becomes far from heaven and close to hell. The Holy Qur'an, the hadiths, and the sayings of the elders have been mentioned so that anyone can avoid them if involved in any of these sins. Man cannot prevent sins until he knows how dangerous these sins are and what promises Allah has made about them.

Finally, readers are requested not to read this book superficially if they want to benefit from it in the true sense. In some places, the reader will feel that the article is repetitive; that is, it is not by mistake but intentionally placed so that the reader's mind is well.

May Allah help us adopt his favorite attributes on an individual and collective level and give us the moral courage to play the best role in forming an ideal Islamic society. Amen

We pray to Allah that He (ﷻ) will correct our hearts from corruption and keep us manifest and save from inferior misconceptions. (Amen)

All the virtues in this book are the result of the gift of Allah Almighty, the love of His Beloved Prophet (ﷺ), and the compassion of my mentor Shaykh-e-Tariqat Prof. Dr. Hafiz Munir Ahmad Khan (Damat

*Barakatahu*) and the shortcomings are due to my deficiency. We ask Allah Almighty to bless us and give us a proper understanding of the religion and the Companions. May Allah grant us the ability to follow and make this book a treasure for us in the Hereafter. Furthermore, it gives this book the ability to understand and inspire others. Amen

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ○

(Surah Hud. 88)

And my success is not through Allah. Upon Him, I  
have relied, and to Him, I return.

Seeking for Duaa

**Sikander Naqshbandi** *(Allah forgive him)*

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# Chapter One



## Negligence

The guidance is from the Almighty!

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ○

(Surat al-Hasher, 19)

And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.

The literal meaning of negligence:

The name of the disappearance of something from human thought and not remembering is called negligence.

Allah Almighty says!

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ○

(Surat al-Anbiya ': 1)

[The time of] their account has approached for the people while they heedlessly turn away.

### Definition of negligence:

Allama Ragheb Isfahani (ra) said: Neglect is the name given to forgetfulness that occurs to a person due to lack of memory or ignorance.

Allama Jurjani (ra) said that negligence is the name of keeping oneself behind desires.

It is a divine command!

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ  
وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ○

(Surat al-Aaraf, 205)

And remember your Lord within yourself in humility and fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

The guidance is from the Almighty!

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدُوِّ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ  
وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تَطْعُ مَنْ أَغْفَلْنَا قَلْبَهُ  
عَنْ ذِكْرِنَا وَاتَّبِعْ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ○

(Surat al-Kahf, 28)

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening,



seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect .

Allah Almighty said in Quran!

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ○

(Surat al-Rum: 7)

They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

The guidance is from the Almighty!

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ○ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسُجِّعَهُمْ وَأَبْصَارِهِمْ  
وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ○

(Surat an-Nahl: 107-108)

That is because they preferred the worldly life over the Hereafter, and Allah does not guide the disbelieving people.

Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.

The guidance is from the Almighty!

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

(Surah Maryam: 39)

And warn them, [O Muhammad ﷺ], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.

It is narrated on the authority of Abu Sa'eed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, death will be brought in the form of a ram, and the dwellers of Paradise will be asked, "Do you know him?" Everyone will say yes! This is death. Everyone saw it at the time of their death. Then the inmates of Hell will be told, Look! Do you recognize him? Everybody will say yes. This is death. Everyone saw him at the time of his death. After that, he will be slaughtered, and the people of Paradise will be told that death will never come to Paradise, live without any worries, and the same will be said to the people of Hell. Then the Prophet (ﷺ) recited the above verse. (Sahih Bukhari - Kitab al-Tafsir)

Some people think positively about their actions and believe they are acceptable in the sight of Allah Almighty. But they do not distinguish between right and wrong. They rejoice in their deeds and are oblivious to harm. Their ego keeps consoling them on this, exaggerating their little

deeds. Such people include scholars, worshipers, Sufis, and emperors. Many scholars have spent their entire lives acquiring and promoting knowledge but have been unable to save their hands, eyes, tongues, and private parts from sins. They think that they have reached the place of knowledge where those who get it are not punished but are rewarded and honored. Because of them, other people will also be saved from Hell. An example of this is the case of a patient who has been reading a book all night about a disease and prescribing it. He is also well aware of diet but does not take medicine and says it is bitter. In that case, expecting the disease to be cured is foolish. On the Day of Resurrection, the greatest torment will be on those who did not act according to knowledge.

A group of people avoid bad morals and think wrong from their hearts but believe we are better than those with these terrible morals. Arrogance is created in them, which destroys their good deeds; Nafs and Satan keep consoling them. Most people do not know about sound and non-beneficial knowledge; they spend all their lives acquiring knowledge that has temporary benefits and valuable expertise in this world and after death. They don't pay attention. Most people recite the Holy Quran in prayer but do not know what they are repeating. They are asking Allah Almighty for prayers in Arabic and are unaware of

the meaning of the words they are uttering. Allah does not like the worship of negligence. Some people among us recite endless Tasbeehat. This is a good thing, but the mistake is that their attention is on the other side; they don't even realize that they are doing bad things simultaneously.

Some people pretend to be worshipers and endure hard work in it, but they are unaware of what asceticism is. The ego and the devil easily deceive such people. Some people are very devout. They are doing Qaim al-Layl and Sa'im al-Daher, but they are not protected from moral evils, i.e., they suffer from backbiting, jealousy, lies, and other diseases of the Nafs (soul). They ruin their good deeds because of this negligence. There is a class of Sufis who begin to consider themselves inferior to all other courses of self-righteousness. Outward appearances are pious, but inwardly, they are like devils.

However, Tasawwuf explicitly teaches three things: to subdue and obey oneself, control anger, and avoid greed and lust. In Tasawwuf, the seeker's gaze is on the Hereafter compared to the world, and his every action is based on the Hereafter. Knowledge, obedience, submission, and consent are meant. A section of Sufis wear torn old clothes and consider themselves inferior to others and give the same impression to the people. But Allah deals with His servant according to his intention and not outwardly.

Ignorance increases regret. Destroys the blessing, prevents worship of Allah, and Increases jealousy. Creates blame and remorse.

A well-known legend is that a good man saw his teacher in a dream and asked him what he regretted. He lamented the negligence. Someone saw Hazrat Zu-noon Misri (ra) in a dream after his death and asked him what Allah Almighty had done with him. He replied that he stood me before Him and said: O plaintiff! O, liar! You claimed my love, and then you forgot about me.

أَنْتَ فِي غَفْلَةٍ وَقَلْبُكَ سَاهٍ      أَذْهَبَ الْعُمْرُ وَالذُّنُوبُ كَمَا هِيَ

You are heedless, and your heart has forgotten Allah. Your whole life passed, and the sins as it were.

It is narrated that a pious person saw his father in a dream after his death and asked, "O father! How are you, He said. Oh, my son! We were unaware of Allah in the world and died unawares.

It is written in "Zahr al-Riyadh" (name of the book) that Hazrat Yaqub (AS) and Malik Al-mut were friends. Malik Al-mut occasionally came to visit and meet Hazrat Yaqub (AS). One day Malik al-mut came to Hazrat Yaqub (AS). Hazrat Yaqub (AS) asked him! "Have you come for pilgrimage or to capture my soul?" He said that for pilgrimage. Hazrat Yaqub (AS) said: I have one thing to say.

He said what? Let me know when my last hour comes, and you intend to seize my soul. "Well, I'll send two or three messages before you die," he said. When the time of his death came, Malik Al-mut came to him. Hazrat Yaqub (AS) asked, "Have you come for pilgrimage or to capture the soul?" He said to capture the soul. Hazrat Yaqub (AS) said you had been told I would send a message before charging the soul. He spoke! "I sent three messages," he said. The first is that your hair has turned white, the second is that the strength of your body has weakened, and the third is that your body is bent. These are the messages that I keep sending to the children of Adam (AS).

Abu Ali Daqaq (ra) wrote that I went to see a virtuous person. His disciples were sitting around him, and he was crying. Although he was old. I asked him: O Sheikh! Why are you crying? Are you weeping over the separation of the world? He said no, not at all. Instead, I weep when my prayers are over. I said, "What is the matter? You were a worshiper." He said that till the day I was alive, not a single breath had passed in which there was no negligence. He further said that when I am on the Day of Resurrection and when I am alone in the grave in a state of humiliation and disgrace, my face will be covered in dust, and I will be arrested for my sins. I will be imprisoned, and the dust will be on my head. I think of the length of the reckoning, and I bring to mind the shame

and reproach of when my book of deeds will be handed over to me. Then, I became afraid of thinking that I would be watered with guilt and remorse. • But O Master! O my Creator! I love you; I hope you will forgive my sins.

Sheikh Shafiq Balkhi (ra) said in “Ayouun-ul-Akhbar” that people speak three things with their tongues.

\* We are servants of Allah and act like masters! Selfishness, arrogance, carelessness, etc.

\* They claim that Allah Almighty is the guarantor of our sustenance, and they have started collecting money in this world. And they are not satisfied except with the world.

\* They say that death is necessary, and they act as if they are always alive. They will remain; for example, they do not fear, they do not perform worship and austerities, etc.

O dear! Think about which body you will be able to appear before Allah and with which tongue you will answer it. And when you are called to account, what will you respond?

O dear! Fear Allah, for He knows what is good and what is evil. Do not abandon the commands of Allah. Stick to its monotheism outwardly and inwardly. Allah loves those who are obedient to Him.



Allah says (interpretation of the meaning): "Whoever keeps me as his friend, I answer him, and I hear his cry, and I forgive him who seeks forgiveness from Me." The wise person is the one who obeys Allah and worships Him with fear and sincerity. Be content to make it up. Be patient in the face of adversity and give thanks for His blessings. Let him be satisfied with the blessings that Allah has bestowed on him.

A man told Hazrat Hasan Basri (ra), "I do not find pleasure in worship." He said, "Perhaps you see the face of a person who does not fear Allah."

A man told Hazrat Ba Yazid Bastami (ra), "I do not find pleasure in obedience and worship." He said: You do not worship Allah purely or obey Him morally.

It is written in "Ronaq-ul-Majalis" that a few sacks of a person were lost, and it is not known who took them. When he entered the prayers, he remembered. When he finished praying, he told his servant to go to such and such person and bring sacks from him. The servant said, "When did you remember that?" Owner said! "When I was in prayer," The servant said, "Did you seek sacks? Did you not seek Allah?" His words had a profound effect on the owner's heart. Man should leave this world and worship Allah and think of the Hereafter.

Allah says (interpretation of the meaning):  
“Whoever seeks the harvest of the Hereafter, We will increase his harvest and give him the reward of the Hereafter. And whoever desires the harvest of this world, We give him blessings in this world, and he shall have no share in the hereafter. Therefore, Hazrat Abu Bakr Siddiq (RA) spent forty thousand dinars in secret and forty thousand dinars in public until he had nothing left. The Prophet (ﷺ) and his family used to avoid worldly pleasures and lusts.

(Mukashifat-al Qulub)

### Types of negligence:

- 1) Favorite negligence
- 2) Unwanted negligence

### Favorite negligence

This negligence is from sins and evils and from everything that Allah does not like. This is the negligence that is found in chaste women.

Allah Almighty says!

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغُفْلَتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

(Surat al-Noor, 23)

Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter, and they will have a great punishment

These are women who don't even know about pornography. Nor do their minds go that way. This negligence is desirable.

### Unwanted negligence

What is meant by this is the remembrance of Allah Almighty and neglect of His obedience, the Hereafter, reckoning, and accountability.

### There are three types of negligence.

#### 1) The first type:

Even good people and the righteous sometimes have negligence, but their negligence is minor and soon disappears. They soon become aware of this negligence and remember Allah and the Hereafter. They repent of their negligence and turn to Allah.

Allah Almighty says!

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طِغْيٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا  
فَإِذَا هُمْ مُبْصِرُونَ ○

(Surat al-Aaraf, 201)

Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him], and at once, they have insight.

### 2) The second type:

This is the kind of negligence in which the sinful and wicked people of the Muslims live in a state of sin, whether their sins are less or more. Sometimes, they are entirely unaware, and sometimes, they are cautious of evil attacks. Sometimes, they start following their self-desires, and sometimes, they start remembering Allah.

### 3) The third type:

This is the kind of negligence in which the disbelievers live their lives. These people are utterly oblivious to Allah and the Hereafter. They are living like animals. They do not know why we were created or how to live correctly.

Allah Almighty says about them!

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ

وَالنَّارُ مَثْوًى لَّهُمْ ۝

(Surat al-Muhammad, 12)

Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

These people are as if they are in a state of intoxication. Due to their negligence, they do not know anything about their surroundings or care what order is coming to them from Allah Almighty.

Allah Almighty says!

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْبَهُونَ ۝

(Surat al-Hijr, 72)

By your life, [O Muhammad ﷺ], indeed they were, in their intoxication, wandering unquestioningly.

### Reasons for negligence

Most of us are Muslims who are focused on improving our worldly affairs. They work day and night to relax the body. But in this hard work, the body gets tired. The natural relief is the relief of the Hereafter. By becoming a slave of the self, they

devote all their attention and effort to fulfilling their desires.

The following are some of the reasons for negligence:

### **1) Seeking comfort for the body**

In this world, when we work for worldly needs, our goal is to meet the needs of our body and relax it. When they fulfill their worldly desires, they forget the Hereafter.

### **2) Greed for worldly pleasures**

The person who wants to get the maximum pleasures of this world will be oblivious to the Hereafter. In this negligence, he neglects to fulfill the rights of Allah Almighty as well as the rights of the creatures. His heart dies because of this negligence.

### **3) The distinction between good and sin disappears**

When a person suffers from negligence, there is no distinction between good and evil. It only means what he needs. He forgets what Allah has sent him to do in the world.

### 4) Following one's desires

Pursuing one's desires distracts man from the remembrance of Allah.

Allah Almighty has instructed in the Holy Qur'an!

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۝

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝

(Surat al-Nazeaat: 40-41)

But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge.

### 5) Engagement in search of sustenance

Man has to work in the world to survive. Every human being works hard to feed himself and his children. But sometimes, man becomes so preoccupied with his business and employment that he forgets his true purpose in life. The focus of his thinking becomes his business.

Allah Almighty says!

فِي بُيُوتٍ إِذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْآصَالِ ۝ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ  
وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

(Surat al-Noor: 36-37)

[Such niches are] in Masajid which Allah has ordered to be raised and that His name be mentioned therein, exalting Him within them in the morning and evening. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakat. They fear a Day in which the hearts and eyes will [fearfully] turn about -

### 6) Interest in sports

Interest in sports is also a reason for neglecting the remembrance of Allah. Therefore, sometimes the Prophet (ﷺ) forbade sports in which one is not aware of anything else. When his heart becomes oblivious to other things, he will not be conscious of prayers or remember Allah's remembrance and other commands.

It is narrated on the authority of Hazrat Abdullah bin Abbas (RA) that the Messenger of Allah (ﷺ) said: He that dwells in the wilderness shall harden his heart: and he that followed after the hunt shall be unmindful of the works of religion: and he that king's company shall be tempted.  
(Sunan Abu Dawood - Kitab al-Said)

When a person can become careless by hunting, the electronic games of the present age make the person so happy that he is unaware of the activities happening near him. This is a futile



engagement. If you ask his fans what he has gained from this game, he can say nothing but a waste of time and money.

### **7) Comfort and laziness**

This is also a cause of negligence. People also work hard for luxury and entertainment and spend money on traveling. Eating in a big hotel is also fun. In the same way, shopping and dining in the markets outside the home is done with great enthusiasm.

### **8) Only the thought of the world**

The love of the world is the root of all evil. In the love of the world, man ceases to reckon with himself. Desires and lusts increase, sinning in the hope of repentance. He hopes for a long time and forgets the remembrance of Allah.

### **9) The company of careless people**

The companionship of those heedless of Allah makes man a victim of heedlessness.

The guidance is from the Almighty!

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ  
وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ  
عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝

(Surat al-Kahf, 28)

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

Allah says (interpretation of the meaning):

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

(Surat al-Hasher, 19)

And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.

Sheikh Saadi (ra) says that there is deprivation for a person who is heedless of the remembrance of Allah or becomes like those who have forgotten Allah. They lowered their souls and fell into lust. Such people can never succeed, and their hopes will never be fulfilled. On the contrary, Allah forgot their interests. Such people have suffered losses

both in this world and in the Hereafter. These are the actual transgressors who have disobeyed their Lord and committed sins.

### **10) Excessive use of halal things**

Excessive use of a halal substance is also harmful to human life. It makes hardens the heart. By receiving the blessings of Allah Almighty, man becomes oblivious to Allah alone. He does not give thanks to Allah in a state of ease. A Muslim should always follow the path of moderation.

## **Actions of negligence**

Ordinary Muslims do many things due to negligence, which causes the wrath of Allah Almighty. We are sinning and do not consider it a sin. When it goes too far, it leads to disobedience and disbelief. The following are some of the sins we should seriously consider.

### **Negligence in learning the religion of Allah**

Ignorance and unawareness of the religion of Allah Almighty leads to committing sins. Due to sins, man's heart becomes hardened, and then he starts disobeying Allah and becomes oblivious to his destiny. Due to their ignorance of the religion,

sects were born among the people of Islam and led them astray. They do not consider certain sins and transgressions to be sins.

### **Ignorance of the Qur'an**

People become oblivious to reading, understanding, and learning the Book of Allah.

The guidance is from the Almighty!

وَقَالَ الرَّسُولُ يُرَبِّ إِنَّا قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

(Surat al-Furqan, 30)

And the Messenger (ﷺ) has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."

On the Day of Resurrection, the Messenger of Allah (ﷺ) will complain to Allah: O Allah! These people did not pay homage to the Qur'an. They had ignored this Qur'an.

The people used to take the name of Islam, but in their politics, economy, government, and society, they did not follow the commands of the Qur'an but preferred the law made by the infidels over it. Some of these commands (especially Qisas and Deyat) were called cruel.

Many high levels of memorization of the Qur'an are set on the Day of Judgment. On the Day of

Judgment, the Qur'an will intercede for its readers and their families. Apart from this, many rewards will be given to those who recite and memorize the Qur'an, but people are unaware of it.

### **Negligence in making intentions**

It is narrated on the authority of Umar ibn al-Khattab (RA) that the Messenger of Allah (ﷺ) said: The results of deeds depend on intentions, and every man will get what he intended.

(Sahih Bukhari - Book of Revelation)

Many people do good deeds but forget to make intentions; sometimes, their whole deeds become void. There are specific actions that man does in his daily life in his daily routine. It also deserves a reward due to good intentions.

Hazrat Abu Masood (RA) narrated that the Messenger of Allah (ﷺ) said: When a Muslim spends money on his wife and children as a reward, it becomes charity for him.

(Sahih Bukhari - Kitab al-Iman)

Sometimes, a person plays with his friend or brother. This may be a reward for him if he intends to please his Muslim brother in this game. In the same way, if he wants to make his wife happy and pay her dues while having a good time with her and her children, he will be rewarded for it. If a person expects a reward from Allah Almighty for

buying necessities for the house, he can get a great reward. Similarly, when he spends obligatory or non-obligatory expenses on his family, he deserves a reward for having good intentions.

Imam Nawawi (ra) says: This proves that permissible deeds become a means of nearness and obedience to Allah Almighty due to true intentions. Having intercourse with one's wife also becomes worship when one's purpose is to pay the wife's dues. In such a case, to treat her in the best way that Allah has commanded, or to desire good children, or to seek the purity of one's self, or to intend the virtue of one's wife, to prevent both from committing haram acts, or trying to stop such thoughts and ideas is part of all good intentions. (Nawawi commentary: 1/4)

Undoubtedly, the commoner does many things in one day. He goes to work, eats, drinks, sleeps, laughs, talks to people, buys and sells, pays people, and so on. These things can be counted as worship if one has good intentions before doing them.

### **Negligence in the sequence of actions**

Taking care of the order of deeds increases its reward many times over. First, the duties, then the obligations, then the Sunnah, then the Mustahab, and then the supererogatory deeds. If a person performs a lot of supererogatory worship and

neglects his duties and obligations, then this supererogatory worship will become meaningless. Duties please Allah and ranks increase with Nawafil.

Recitation of the Holy Quran is the best practice. But when a person is entering the masjid, then the prayer of entering the masjid should take precedence over the recitation of the Holy Qur'an, and when leaving such a masjid, in the same way, the morning and evening dhikr should be given priority over the recitation of the Qur'an.

Hazrat Abdullah bin Masood (RA) used to observe very few voluntary fasts. He used to say, If I fast, I become weak in praying, and praying is better for me than Nafil fasting. He used to fast for three days of ovulation every month.

(Narrated by al-Tabarani in the Jami-al Kabir)

The deeds which benefit others are better than the deeds which help the human being himself. There are very few people who are attracted to these things. Satan seizes the opportunity and diverts man from the more rewarding action to the less rewarding one.

Allama Jozi (ra) says: And of course, some scholars have said that they prefer writing a book or teaching beneficial knowledge to Nawafil prayers and Nafil fasting. "Because it's a hobby that keeps growing and reaping the benefits for a long time."

### Engaging in acts of disobedience by relying on the mercy of Allah

Allah Almighty has said that only those who are disobedient can remain fearless of Allah.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ○

(Surat al-Aaraf, 99)

Then, did they feel secure from the plan of Allah? But no one feels safe from the plan of Allah except the losing people.

There is a hadith that when you see that Allah gives everything to a servant according to his desire and choice, and yet he persists in his disobedience, it is a relaxation from Allah Almighty. The guidance is from the Almighty!

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِآثَارِهَا  
أَخَذْنَا لَهُمْ بَغْتَةً فَاذًا هُمْ مُبْلِسُونَ ○

(Surat al-Anam: 44)

So, when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.



They are now deprived of salvation and goodness, and because of the deception of living in constant bliss, they will face regret, sorrow, and disgrace. The Holy Prophet (ﷺ) used to pray: O changers of hearts! Keep my heart steadfast on your religion. Once, the Companions asked the Messenger of Allah (ﷺ). O The Messenger of Allah (ﷺ)! Are you (ﷺ) scared of Allah Almighty too? He (ﷺ) said! All hearts are between Rehman's two fingers. He turns them as he pleases. Sometimes, the heart is inclined towards good and sometimes towards evil. Sometimes, it leads to faith and sometimes to disbelief. The heart leans in any direction according to the wishes of the servant.

There is a narration by Bukhari Sharif that the focus of deeds is on its end. Success or failure in life depends on deeds. Whoever is pious and does good deeds, Allah will make it easy for him to do good deeds. And whoever commits a sin and is stingy and does not like to do good, then Allah will make it easy for him to sin. If a person does good deeds, he should not be proud of others. This is the grace of Allah Almighty. He should thank Allah Almighty for giving him the ability to do good deeds.

## Disappointment with Allah's mercy

Allah says that only those who disbelieve despair of Allah's mercy.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَآخِيْهِ وَلَا تَاْيَسُوْا مِنْ رَّوْحِ اللّٰهِ اِنَّهٗ لَا  
يَاْيَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكَافِرُوْنَ ۝

(Surah Yusuf, 87)

O my sons, go and find out about Joseph (AS) and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

Allah says (interpretation of the meaning):

قُلْ لِّعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ  
اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

(Surat al-Zumar: 53)

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

There are hundreds of blessings of Allah Almighty, each so vast that it fills the heavens and the earth. Allah Almighty has only one of these blessings on all jinn, humans, and animals. By this mercy, they

show compassion and kindness to one another, and through it, they have mercy on their offspring, even wild animals and birds. By it, the fantastic beasts and the birds have mercy on their offspring, and Allah has reserved for them the remaining ninety-nine blessings from which Allah will have mercy on His servants on the Day of Resurrection. (Sahih Bukhari)

It is narrated from Hazrat Anas (RA) in Tirmidhi that the Prophet (ﷺ) said: Allah says: O son of Adam (AS)! As long as you keep praying to me and hoping in me, I will keep forgiving all your sins.

O son of Adam (AS)! If you fill the earth with sins, meet me so that you do not associate anyone with me; then, I will supply the planet and satisfy you with forgiveness.

It is narrated from Hazrat Anas (RA) that once the Holy Prophet (ﷺ) visited a young man who was in a state of last breathing. The Holy Prophet (ﷺ) asked him about his condition.

He said: O Messenger of Allah (ﷺ)! I have hope in Allah and fear of my sins. The Holy Prophet (ﷺ) said: Whoever has two things like this in his heart, Allah will grant him according to his hope. And Allah protects him from that which he fears.

(Musnad Ahmad)

### **Do not follow according to knowledge.**

Imam Muslim (ra) narrated that the Messenger of Allah (ﷺ) used to pray: O Allah! I seek refuge in You from knowledge that is not beneficial, from a heart that is not humble, from a soul that is not irrigated, from a prayer that is not accepted.

Imam Bukhari (ra) narrates that on the Day of Resurrection, a man will be brought and thrown into Hell. His intestines will come out, and he will carry them around like a donkey around its mill. Seeing this, all the people of Hell will be gathered together. They will come to him and say: O so and so! What happened to you? Is it not you who enjoined goodness on us and restrained us from evil? He will answer that I used to command you to do good but did not do it myself. I used to stop you from evil, but I did not stop myself from it.

Tabarani (ra) has narrated that the example of a person who teaches people goodness and forgets himself is like a lamp that creates light for people and burns itself.

Tabarani (ra) and Bayhaqi (ra) have narrated that on the Day of Resurrection, the most severe punishment will be inflicted on those who have not benefited from its knowledge.

Tabarani (ra) has narrated the narration of Hazrat Ammar bin Yasir (RA) that once the Messenger of Allah (ﷺ) sent me to a tribe of Banu Qais to teach the religion of Islam, then I found out that they are a people like a wild camel whose eyes are up. They have no grief except for camels and goats. After some time, I came to the service of the Holy Prophet (ﷺ). When the Prophet (ﷺ) asked me about my work, I told him about the whole incident and the negligence of the people.

The Messenger of Allah (ﷺ) said: Ammar! Shall I not tell you something more astonishing? Those who know things that the people of this nation do not know are still in ignorance like them.

Imam Ahmad (ra) and Bayhaqi (ra) have narrated from Mansoor bin Zazen (ra) that a man will be cast into Hell. Even the inmates of hell will be disturbed by its stench. People will say to him, O wretched man! The trouble and distraction we are in, what action did you take that you did punish us, that we had to suffer because of you and because of your stench? He will answer that I was a scholar and did not benefit from my knowledge.

(Musnad Ahmad)

### Contempt and rudeness of scholars

Tabarani (ra) narrated from Hazrat Abu Imama (RA) that the Prophet (ﷺ) said: Three types of people can only be humiliated by a hypocrite. In Islam, a man with white hair (which means old) is a knowledgeable and just ruler.

The Messenger of Allah (ﷺ) said: Allah Almighty bestows the understanding of religion on the person with whom He intends good.

It is narrated on the authority of Abu Musa (RA) that the Messenger of Allah (ﷺ) said: White-bearded (elder) Muslim bearer of the Qur'an (i.e., memorizer, reader or scholar) who does not go too far with the Qur'an and does not betray it, and honoring a just king is equivalent to praising Allah .

(Abu Dawud)

### Deliberately false attribution to Allah or the Holy Prophet (ﷺ)

Allah says (interpretation of the meaning): “On the Day of Resurrection, you will see those who have falsely attributed to Allah that their faces have turned black.

Mentioned in Holy Quran!

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ  
مَثْوًى لِّلْمُتَكَبِّرِينَ

(Surat al-Zumar: 60)

And on the Day of Resurrection, you will see those who lied about Allah [with] their faces blackened. Is there not a residence for the arrogant in Hell?

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whoever deliberately attributes something false to me, let him make his abode in Hell.

(Sahih Bukhari)

Sheikh Abu Muhammad Judini (ra) said that it is Kufr to attribute falsehood to the Holy Prophet (ﷺ).

### **To persecute the saints of Allah and to be hostile to them**

Imam Bukhari (ra) has narrated from Hazrat Anas (RA) and Hazrat Abu Hurairah (RA) that the Holy Prophet (ﷺ) told the saying of Allah Almighty that whoever insults one of my “Waliullah” openly declares war on me.

Once, the polytheists of Makkah refused to sit with the Companions because they were poor. They asked the Messenger of Allah (ﷺ) to drive them away from him because they do not think it is good for them to sit with us, so they are ready to listen to you.

The verse of Allah Almighty was revealed in which the Holy Prophet (ﷺ) was instructed not to turn away from those who call on their Lord morning and evening and seek only His pleasure.

When the polytheists became disillusioned with this, they made a new request that the Prophet (ﷺ) dedicate one day to the polytheists and one day to the Sahabah, but the Prophet (ﷺ) refused.



### **The word that is more harmful and the speaker does not care about it**

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Sometimes a person utters a word of which he does not know the truth, and because of this, he falls into Hell as far as the distance, between East and West.

(Sahih Bukhari and Sahih Muslim)

Sometimes, a person utters a sentence containing the wrath of Allah that he does not even think that the sentence will reach there. Because of this sentence, Allah writes down His wrath for him till the Day of Resurrection.

(Sahih Bukhari)

That is, there is a condemnation of a Sunnah or a support for an innovation, a denial of a right and a confession of a falsehood, a halal being considered haram or a haram being considered halal. A Muslim is disrespected or commits cruelty, a Muslim breaks a vow, or a couple is separated. Etc.

### Forget Beneficent kindness

It is said in the hadith that Allah Almighty will not look kindly on a woman who cannot thank her husband even though he is very kind to her. The Prophet (ﷺ) attributed the ingratitude of the husband to the majority of women in Hell and said: When she sees it, she immediately says that I have never seen any good from you. (Sahih Bukhari)

Mohsin (beneficent) also means Allah Almighty because He is “Mohsin,” the real one. He gives us all the world's blessings, and we turn to Him or someone else. There is a hadith that a person cannot be thankful to Allah who does not give thanks to His servants. (Abu Dawud)

According to Tirmidhi (ra) and Abu Hayyan (ra), if a person receives a gift, he should repay it if he has something. If he does not get anything to give, he should praise him because to praise is to give thanks, and if he does not do so, he is ungrateful.

### **Recite Durood Sharif after hearing the blessed name of the Holy Prophet (ﷺ)**

Hakim (ra) narrated from Ka'b ibn Ejza (RA) that once the Prophet (ﷺ) ordered the people to gather near the pulpit. Hazrat Ka'b (RA) says that we have come. The Holy Prophet (ﷺ) stepped on the first step and said: Amen. Then, on the second and third steps, he also said Amen. When he came downstairs, we asked him. O Messenger of Allah (ﷺ)! Today, we heard something from you we had never heard before.

The Holy Prophet (ﷺ) said: Gabriel (as) came to me and said that the person who gets the month of Ramadan should be far from the mercy of Allah who could not get his forgiveness. To this, I said Amen. When I stepped on the second step, he said that the person should be far from the mercy of Allah before whom I (ﷺ) was mentioned, and he should not recite blessings on me. So, I said amen to that, too. When I stepped on the third step, he said that the person who gets away from the mercy of Allah Almighty finds his parents or one of them in old age and still cannot enter Paradise. So, I said amen to that, too. (Jami-Tirmidhi)

Tabarani (ra) has narrated from Hazrat Hussain bin Ali (RA) that a person who mentions Rasool Allah (ﷺ) in front of him and makes a mistake in sending

blessings to him will fall victim to an error on the way to Paradise. The Messenger of Allah (ﷺ) said: The person who mentioned me in front of him is stingy if he does not recite Durood on me.

(Musnad Ahmad)

The Prophet (ﷺ) mentioned humiliation, contempt and miserliness, and most of all miserliness. The Imams of the four schools of jurisprudence say that it is obligatory to recite Durood Sharif whenever the Holy Prophet (ﷺ) is mentioned.

### **Forgetting the Holy Quran or any of its verses**

Tirmidhi and Nisai have narrated from Hazrat Anas (RA) that the Prophet (ﷺ) said: The reward of my ummah was presented to me, even the straw that a person throws out of the Masjid. In the same way, when the sins of my ummah were given to me, I did not see any greater sin than that a person was taught a surah or verse of the Qur'an and then forgot it.

Abu Dawud has narrated from Hazrat Saad bin Ibadah (RA) that whoever recites the Holy Qur'an and then forgets it will meet Allah on the Day of Resurrection while he is suffering from leprosy.

This is when a man has forgotten the Qur'an merely out of laziness and negligence. If a person's

memory is lost due to an illness, that person will not be sinful. Because in that case, he is compelled; he has no choice.

### **Be not careful to spray urine on the body or clothes**

Once the Prophet (ﷺ) passed by two graves. He said: Both of them in the grave are being tormented and not being tormented because of any big sin. However, that sin is big. One used to gossip, and the other did not escape from urine splatter. (Sahih Bukhari and Sahih Muslim)

Therefore, drops of urine and its splatter should not be considered a minor impurity because the torment of the grave is often due to this.

### **Become nude without any Shariah excuse or compulsion**

The man's veiling is from the navel to the knee, and the woman's veiling is from the neck to the ankle. A dress in which a man's knees are open comes in nudity. Mostly, men who wear shorts while their knees are available are not permissible in Islam.

It is strictly forbidden to talk while urinating, etc. Imam Ahmad (ra), Abu Dawud (ra), and Nisai (ra) have narrated that Allah Almighty is modest and loves modesty and veils, so when one of you takes a bath, he should cover himself. It is haram for a man to open his veil even in front of men and a woman in front of women.

### Passing in front of the worshiper

It is narrated in Abu Dawud (ra) that if a person who passes before a worshiper (Namazi) realizes how much sin he has committed, he will prefer to stand in front of him for forty years. Imam Tirmidhi (ra) narrated from Hazrat Anas (RA) that one of you should stand for a hundred years and then pass in front of his brother, who is praying. The one who is praying should also make sure that he prays alone in a place without passage for people.

### Do not offering Friday prayers without a legitimate excuse

Allah Almighty has made Friday prayers obligatory on every sensible and mature person.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ  
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

(Surat al-Jumu'ah, 9)

O you who have believed, proceed to Allah's remembrance and leave trade when [the adhan] is called for the prayer on the day of Jumu'ah [Friday]. That would be better for you if you only knew.

In this verse, it is commanded to hasten towards the remembrance of Allah. Zikr-Ullah here means the sermon of Friday prayers and the obligatory prayers. Buying and selling are prohibited after Friday Adhan. Strict promises have been made for those who skip Friday prayers because of their business or job. This prayer is the motto of Islam, and many mysteries and secrets are hidden in it.

Imam Muslim (ra) has narrated what the Prophet (ﷺ) said about those who leave on Friday. I am thinking of ordering a man to lead the people in prayers, and then I will go and set fire to the houses of those who do not participate in Friday prayers.

Imam Muslim (ra) has narrated from Hazrat Abu Hurairah (RA) and Hazrat Ibn Umar (RA) that we have heard the Messenger of Allah (ﷺ) on the pulpit saying that people should refrain from Friday prayers, otherwise Allah has sealed their hearts, and then they will count the heedless.

Imam Ahmad ibn Hanbal (ra) said: Whoever continuously omits the three Friday prayers due to

negligence, his heart is sealed. And he is counted among the hypocrites.

Ibn Majah (ra) narrated from Hazrat Jabir (RA) that once the Prophet (ﷺ) gave a sermon and said: O people! Repent to Allah Almighty before you die, take precedence over good deeds before you engage, and establish the relationship between yourself and your Lord by remembering Allah Almighty abundantly. Give alms in abundance, secretly and openly. Your provision will increase. You will be helped, and you will be compensated.

And remember! Allah Almighty has made Jumu'ah obligatory on you. For this place, this day, this month, and this year till the Day of Judgment. Now, whoever abandons it in my life or after it just because he thinks it is light or denies it, Allah will never bless him. Remember! This person will accept no prayer, zakat, Hajj, fasting, or good deeds unless he repents from it, and whoever repents, Allah will accept his repentance. •

It is narrated on the authority of Abu Ja'd Zumri (RA) that the Messenger of Allah (ﷺ) said: Whoever gives up three Fridays simply because of laziness, Allah seals his heart (i.e., he deviates from the straight path and is thrown into Hell).



Allama Ibn Hajar Makki (ra) says that if a person insists that I will recite Zuhri only and not Jumu'ah, then that person should be killed because he has become an apostate. Because he destroyed the original root and foundation. If a person misses the Friday prayers due to some excuse, he should repent and do some charity with it.

### **Imitating Men and Women with each other**

Imam Bukhari (ra) narrated from Ibn Abbas (RA) that the Prophet (ﷺ) cursed men who imitate women and women who imitate men.

Abu Dawud, Nisai, Ibn Majah, and Hakim have narrated that the Holy Prophet (ﷺ) cursed the men who dress like women and the women who dress like men.

Nowadays, most of the young girls have taken the form of boys. Boys, on the other hand, have adopted the same methods as girls. Young boys shave their beards and try to look like girls. They wear tight clothes, wear gold rings, and put chains around their necks in the same way that women do.

It is a sin for women to imitate men and for men to imitate women. This is in opposition to Allah and His Messenger (ﷺ) and also against the nature on which Allah created man. It is against nature that Allah Almighty created men and endowed them

with masculine attributes, endowed them with strength and power, courage and masculinity, and these attributes are different from the attributes of women. Masculine strength is a great blessing of Allah Almighty. That is why Allah Almighty has made all the Prophets and Messengers, Caliphs and Sultans, Judges and Rulers and Commanders of the Armies, all men and do not place these responsibilities on women because men are endowed with these attributes and qualities. -

Even more disturbing and tragic cases of resemblance are those that can be seen on radio, television, and in video posts, in which a man becomes a woman, and a woman becomes a man, imitating the opposite sex. It is shown and sung while taking off. Unfortunately, most of the media and broadcasting devices have adopted methods that oppose and ridicule Islam and its teachings, thereby hollowing out the roots of Islam. In return, those who do so are heavily compensated. This nudity and obscenity are paid for. There is no doubt that this change and enjoyment of the delicate sex is utterly haram, and those who are involved in this evil act and take the name of Islam should know that those who do so are cursed by Allah and His Messenger (ﷺ).

It is narrated from Abu Hurairah (RA) that the Prophet (ﷺ) cursed the men who wore women's

clothes and cursed the women who wore men's clothes. (Abu Dawud)

### To call favours by giving charity

Allah Almighty has instructed!

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى  
لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

(Surat al-Baqarah, 262)

Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

The Messenger of Allah (ﷺ) said: Protect yourself from showing favor conferred because it invalidates gratitude and destroys the reward. Then the Prophet (ﷺ) recited this verse: O you who believe! Don't waste your charity by doing good or hurting.

The guidance is from the Almighty!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ  
رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ  
فَأَصَابَهُ وَابِلٌ فَتَرَكَهٗ صَلْدًا لَا يَنْفَعُهُ شَيْءٌ مِّمَّا كَسَبُوا  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ○

(Al-Baqarah 264)

O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.

### Delaying Hajj despite having Farz (Obligatory)

In a hadith, Hazrat Ali (RA) narrates that the Prophet (ﷺ) said: If a person has enough money and arrangements for a ride so that he can go to Baitullah Sharif and then he does not perform Hajj, it does not matter whether he dies as a Jew or as a Christian.

(Tirmidhi Sharif, Mishkout Sharif concerning the virtues of Hajj)

This is because Allah Almighty has said, "Hajj to the House of Allah is obligatory on people for the sake of Allah, who has the power to reach there."

The Holy Qur'an says:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝

(Surat ale-Imran, 97)

And [due] to Allah from the people is a pilgrimage to the House - for whoever can find a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

Once Hazrat Umar (RA) said: I am thinking of sending people to these cities and researching those who have the capacity and still do not

perform Hajj to impose taxes (jizya) on all these people because these people are not Muslims.

Bazaz (ra) has narrated that Islam has eight parts: the Kalema Islam is one part, prayer is one part, Zakat is one part, fasting is one part, Hajj Baitullah is one part, commanding the good is one part, forbidding the evil is one. It is a part, and jihad, for the sake of Allah, is a part. A person who has no share is meant.

It is narrated on the authority of Abu Sa'eed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said: Allah says (interpretation of the meaning): "I have a slave (Banda). I made his body healthy and expanded his provision, but five years have passed since then, and he still has not come to me. Of course, he is deprived.

Ibn Hayyan (ra) and Bayhaqi (ra) have written that this hadith seems very good. A person who does not perform Hajj despite all kinds of vastness, such a person insults and ridicules the command of Allah Almighty and is guilty of avoiding the slogans of Islam. This is the great duty of Hajj for which Allah Almighty had commanded Hazrat Ibrahim (AS) to build the Kabah.

It is also narrated from Hazrat Umar (RA) that he said: If people leave Hajj, I will fight them, just as I will fight them if they go prayer and Zakat.

People have borne many unnecessary expenses of Hajj. They bring valuable gifts for their family and loved ones, counted as Hajj expenses. Many people die waiting for this and are not able to perform Hajj because they do not have as much money for Hajj as is customary. Or, according to the custom, due to marriages of girls and otherworldly arrangements, they continue to delay Hajj. Sometimes, it is so late that their health is insufficient for the arduous journey.

Another hadith narrated by Abu Imama (RA) that the Prophet (ﷺ) said: "Whoever is not prevented from performing Hajj by compulsion or by an oppressive king or by a disease which prevents him from dying and does not perform Hajj, he has the option even if he died as a Jew, or became a Christian. (مشکوٰۃ الصّٰبیح)

The rich do not perform Hajj and die like this. Millions of rupees are spent on the marriages of boys and girls in hypocrisy, but spending money for Hajj hurts their hearts. Some people make fun of Hajj and deny its obligation. These people are infidels. Some people do not deny the obligation of Hajj, but they do not go for Hajj even if they can afford it. Such people will not be called infidels, but they are, in fact, infidels. That is, a person who does not perform Hajj, even if he can afford it, will do so to his detriment. It will be sinful. He will not

harm Allah because Allah does not need any worship of the servant.

### **Prohibition of naming, Badshah or Shahan-Shah**

Imam Muslim (ra) narrated from Hazrat Abu Hurairah (RA) that the Prophet (ﷺ) said: On the Day of Resurrection, the evilest and unpopular person in the sight of Allah Almighty will be the one who will be named "Shahan-shah," even though there is no absolute master other than Allah Almighty. (Musnad Ahmad)

Imams say that it is haram to name a Shahan-shah because it is not permissible to give this attribute to a non-God.

### **Do not sacrifice despite having power.**

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: If a person can offer a sacrifice (on Eid-ul-Adha) and still does not offer it, he should not come near our Eid-Gah. (Sunan al-Kubra, Bayhaqi)

The Prophet (ﷺ) forbade such people from coming to the place of Eid Prayer. There is a



hadith that on the day of sacrifice, in the sight of Allah, there is nothing more beloved than the shedding of the blood of an animal, which the Son of Adam (AS) does. The sacrificial animal will come on the Day of Resurrection with its horns, hair, and hooves, and its blood will reach Allah before it falls on the ground. Whoever sacrifices willingly and intends to be rewarded, that sacrifice will become an obstacle for him from the fire of Hell.

There is a narration that before the first drop of an animal's blood falls on the ground, all its past sins are forgiven. It will be increased seventy times over.

### **Prohibition to call a sinner and heretic a “Syed.”**

It is narrated on the authority of Hazrat Barida (RA) that the Prophet (ﷺ) said: Do not call a hypocrite a Syed, because if he is a Syed, then indeed you have angered your Lord. (Sunan Abu Dawood)

This ruling includes hypocrites, heretics, infidels, polytheists, atheists, and every opponent of Allah and His Messenger (ﷺ). None of them should be considered worthy of respect. Only a believer, pious, obedient to Allah and His Messenger (ﷺ), deserves dignity. (Riyadh Al-Saleheen: Vol. 1, p. 5)

## Eating, paying, writing it down, testifying, working on interest and cooperate

Allah Almighty has instructed in the Holy Qur'an!

الَّذِينَ يَكُونُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ  
السِّتْرِ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ  
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ  
عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (275) يَسْحَقُ اللَّهُ الرِّبَا وَيَزِيدُ  
الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (276) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (277) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ  
مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ (278) فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ  
وَرَسُولِهِ وَإِنْ تُبْتِغُوا فَلََكُمْ رُدُّوْا أَمْوَالُكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (279)  
وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ (280) وَاتَّقُوا يَوْمًا تُزْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (281)

(Al-Baqarah: 275-281)

Those who consume interest cannot stand [on the Day of Resurrection] except as one stand who Satan is beating into insanity. That is because they say,

"Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So, whoever has received a warning from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

Allah destroys interest and gives an increase to charities. And Allah does not like every sinning disbeliever.

Indeed, those who believe and do righteous deeds, establish prayer and give zakat will be rewarded with their Lord, and there will be no fear concerning them, nor will they grieve.

O you who have believed, fear Allah and give up what remains [due to you] of interest if you should be believers.

And if you do not, then be informed of a war [against you] from Allah and His Messenger (ﷺ). But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you if you only knew.

And fear a Day when you will be returned to Allah. Then, every soul will be compensated for what it earned, and they will not be treated unjustly.

Allah Almighty has said that those who eat usury will rise on the Day of Resurrection like a person whom Satan has ensnared. Most people say that trade is like usury, even though Allah Almighty has made trade lawful and usury unlawful.

Whosoever receives a warning from his Lord and turns away from it, then what has already passed has come to pass, and his affair is only with Allah. Whoever commits this sin again these are the people of Hell and will abide in it forever. Allah abolishes usury and increases charity, and Allah does not love any ungrateful sinner.

O you who believe! Fear Allah, and give up usury if you are believers. But if you do not do so, then be ready for war against Allah and His Messenger (ﷺ). And if you repent and take only the real wealth. Do not be wrong, and you will not be wronged.

## Breaching in weights and measures

The guidance is from the Almighty!

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(Surat al-Isra ': 35)

And give full measure when you measure, and weigh with an even balance. That is the best [way] and best result.

The Holy Qur'an says:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (7) أَلَّا تَطْغَوْا فِي الْمِيزَانِ (8) وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (9)

(Surat Ar-Rahman: 7-9)

And the heaven He raised and imposed the balance.  
That you do not transgress within the balance,  
establish weight in justice, and do not make the  
balance deficient.

Allah Almighty has instructed! Destruction is for the afflicted.

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2)  
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (3)  
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5)  
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6)

(Surat al-Mutaffefin: 1-6)

Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they pass by measure or weight to them, they cause loss. They do not think that they will be resurrected.

For a tremendous Day - The Day when humanity will stand before the Lord of the worlds.

Those who reduce their weight for themselves and increase their wealth. It is a warning to them to change their ways.

Hazrat Sadie (ra) says that the glory of the revelation of this verse is that when the Holy Prophet (ﷺ) migrated to Madinah, there was a man called Abu Jahina. He had two scales, one of which measured for people. And he used to take measurements for himself from others. Allah Almighty revealed this verse to him. The Prophet (ﷺ) said: You have been made responsible for what caused the first nations to perish.

A person who is breaching and weighs too much is called "Mutaffef" because he only catches something terrible, which is a form of theft and betrayal. It also shows that there is no such thing as kindness and generosity in this person. For this reason, his punishment is described as "well," which means the severity of the torment. This is the name of a valley of hell in which if the mountain of the world can burn, it will melt with the intensity of heat. Due to the defalcation of weight, Allah Almighty punished the people of Hazrat Shoaib (AS) with the most severe punishment.

In the Holy Qur'an, the guidance is from the Almighty!

وَالِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ  
جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْيِزَانَ وَلَا تَبْخُسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ  
مُؤْمِنِينَ (85) وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (86)

(Surat al-Aaraf: 85-86)

And to [the people of] Madyan [We sent] their brother Shu'ayb (AS). He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So, fulfill the measure and weight, do not deprive people of their due, and cause no corruption upon the earth after its reformation. That is better for you if you are a believer. And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how the end of the corrupters.

It is a fact that kindness and compassion towards one another is the duty of the Islamic brotherhood. Since Allah Almighty created man,

every human being must live together, deal with each other, and be kind to them. Not only a believer but also a nobleman must be sincere in his dealings with the people, not to deceive them and reduce their rights, not to reduce their weight and measure. For this, Allah Almighty has strictly forbidden and promised punishment.

Ibn Majah, Bazar, Bayhaqi, and Hakim have narrated from Hazrat Abdullah bin Umar (RA) that once the Holy Prophet (ﷺ) did come to us and spoke!

O group of Muhajireen! There are five qualities about which I seek refuge in Allah, and you may get these qualities.

1. In a nation where immorality prevails, and people start committing immorality in public, plague, and diseases spread among them that may not have existed in their ancestors.
2. The people of the nation who do lose weight are caught in famine, hardship, and the tyranny of the rulers.
3. The people of the nation who withhold Zakat on their wealth are prevented from receiving rain from the sky. If there were no cattle and animals, rain would never fall on them.
4. The people of a nation who break the promise of Allah and His Messenger (ﷺ),



Allah Almighty, impose an external enemy on them, and they seize their possessions.

5. If the rulers of a nation do not decide according to the Book of Allah and do not adopt the law revealed by Allah, then Allah will make them fight among themselves.

Giving less money to the customer while selling the goods is not only a weight reduction, but it is hard to keep someone's property in any way. Among those who are employed, those who are paid and do not complete the work or do not complete the time are also guilty of underweight.

Just as the one who violates the rights of worshipers is a criminal, so the one who betrays the rights of Allah also falls into the same category as the one who does not bow and prostrate completely in prayers or steals in performing other duties of religion.

### **Borrowing with the intention of no repayment**

Imam Bukhari (ra) has narrated that whoever takes people's property intending to waste it, Allah will destroy him.

Tabarani (ra) has narrated that whoever takes a loan from someone and intends to repay it dies in this way, then Allah will repay on his behalf on the Day of Resurrection. Whoever borrows with that intention will not pay, and if he dies, Allah will tell him to pay the price because you thought that I would not receive the right of my servant from you. After that, his good deeds will be taken and added to the good deeds of the servant who is indebted to him, and if he does not have good deeds, then the sins of other people will be placed on him.

Ibn Majah and Bayhaqi narrated that if a person takes a loan from someone and his firm intention is that I will not repay the loan, he will meet Allah Almighty while his name will be on the list of thieves.

Tabarani has narrated that a person who marries a woman and intends not to pay her Maher (dowry) will die on the day he dies as an adulterer. And whoever buys something from a man and his intention is that he should not pay for it, then on the day he dies, he shall be counted among the traitors, and the abode of the traitor is hell.

### Misrepresentation of lineage

It is narrated from Abu Bakr Siddiq (RA) in Tabarani and Muajam-e-Awsat that the Prophet (ﷺ) said: Whoever claims a lineage for which he is not known is a disbeliever with Allah, and whoever denies his lineage to anyone, even a minor one, is a disbeliever with Allah.

Imam Ahmad (ra) narrated that there are some servants of Allah with whom He will neither speak on the Day of Resurrection nor purify them nor will He have mercy on them, and for them, there will be painful torment. The companions asked, "Who are these people, O Messenger of Allah (ﷺ)?" The Prophet (ﷺ) said: The one who acquits his parents and denies them, the one who forgives his children, and the one on whom some people have done favors and he is ungrateful to them and acquits them.

(Musnad Ahmad)

In Sahih Bukhari, it is narrated from Saad bin Abi Waqas (RA) that the Prophet (ﷺ) said: Whoever claims to be his father other than his father, even though he knows that he is not his father, then Paradise is forbidden to him.

It is narrated in Abu Dawud and Nisai that when the verse "La'an" was revealed, the Messenger of Allah (ﷺ) said: A woman who introduces a person into a nation who is not one of them. She does not

belong to Allah and will not admit her to Paradise. Whoever denies his child while he is looking at it, Allah will put a veil between him and himself and disgrace him before the first and the last. Such misrepresentation is considered Kufr.

Imam Ahmad has narrated that a person who attributes himself to anyone other than his father will not be able to smell the fragrance of Paradise. However, the scent of heaven can be felt from a distance of seventy years. Ibn Majah has written a distance of five hundred years.

In Abu Dawud, it is narrated from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: Whoever attributes himself to anyone other than his father, who claims to belong to someone else, will be cursed by Allah Almighty one after the other till the Day of Resurrection. In another hadith, it is said that whoever intentionally traces his lineage to anyone other than his father, then he disbelieves. Here, even if disbelief does not mean leaving the Islamic nation and disbelief means blessing, it is a grave sin. This promise is also for those who are not related to the Prophet (ﷺ) and who identify themselves with the Prophet (ﷺ) by writing "Syed" with their name. This promise is also for them because they do it with others besides their father.

Sometimes, a person wants to do something and to achieve it; he does it for someone other than his name so that he is famous in society, and the

person to whom he has attributed himself is also for some reason. Confirm that he wants to get a permit and take possession of a property or house. Man commits such acts for such worldly deeds even though he knows that the Messenger of Allah (ﷺ) has cursed the one who does so, and the one who is cursed by the Messenger of Allah (ﷺ) will be a disbeliever.

It is narrated on the authority of Abu Hurairah (RA) that the Holy Prophet (ﷺ) said: Do not turn away from your fathers. Whoever disobeys his father is a disbeliever. (Bukhari and Muslim)

Hazrat Abu Dhar (RA) narrates that he heard the Messenger of Allah (ﷺ) said: Whoever knowingly attributes himself to anyone other than his father has committed disbelief and whoever has done such a thing. Whoever does not belong to him is not one of us, and he should make his abode in Hell. The blame will fall on him.

(Bukhari and Muslim)

### Delaying or refusing to pay the wages

In Sahih Bukhari, it is narrated from Abu Hurairah (RA) that the Prophet (ﷺ) said: Allah says (interpretation of the meaning): "There are three kinds of people with whom I will dispute on the Day of Resurrection and I will overcome them.

1. One who makes a promise to someone in my name and then breaks his promise to him.
2. The second is the man who sells to a free man and eats his price,
3. The third is the man who hires someone to complete his work but does not pay his wages.

Ibn Majah, Tabarani, and Abu Yala have narrated that the Prophet (ﷺ) said: Pay the laborer his wages before his sweat dries.

## Making fun of a Muslim or calling him by bad names

Allah says (interpretation of the meaning):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمٍ مِّن قَوْمٍ عَلَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ

وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَلَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ

وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ

يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

(Surat al-Hujuraat, 11)

O you who have believed, let not a people ridicule [other] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better. And do not insult one another and do not call each other by [offensive] nicknames.

Wretched is the name of disobedience after [one's] faith. And whoever does not repent is those who are the wrongdoers.

Calling someone bad names is as great a sin as backbiting. Due to its importance, Allah Almighty has described it separately. Imam Nawawi's (ra) book "Kitab-ul-Azkars" states that all the scholars agree that it is haram to call a person by such titles that he dislikes, whether it is an attribute of his or his parents.

Bayhaqi (ra) has narrated that on the Day of Resurrection, the gates of Paradise will be opened for those who make fun of people, and they will be told to come quickly. The ridiculer will reach there in distress and suffering, and as soon as they get there, the door of heaven will be closed, and the same treatment will continue until they become disappointed. Imam Qurtubi (ra) has said in his commentary on “Bais al-Asm al-Fusuq” that a person who gives a wrong title to one of his brothers and makes fun of him is a sinner.

### Conversation of Duplicitous Person

Imam Bukhari (ra) has narrated from Hazrat Abu Hurairah (RA) that the Prophet (ﷺ) said: You will find among the people as if they have mines, those of them who were the best in the age of ignorance are also the best in the age of Islam. While they have come to understand the religion, you will find that the best people in this religion are the ones who used to dislike it the most, and you will find the worst man to be a hypocrite. One who brings one side to the other takes the other side.

Tabarani (ra) has narrated in Muajam-e-Awsat that a person who is duplicitous in the world will come on the Day of Judgment in such a state that he will have two faces which will be made of fire.



Imam al-Ghazali (ra) said: "People with two tongues" means a person who creates misunderstanding between two friends. Talking to every one according to his will is also called hypocrisy. He says that a man with two faces is untrustworthy in the sight of Allah Almighty.

### **Rights of husband and wife**

Spouses have rights over each other that must be paid. Men have certain rights and duties of their wives. They should perform them well. However, men have a degree of superiority over women. Man has a total share in intellect, Deyat, inheritance, and booty. Allah Almighty has also entrusted him with the responsibility of Imamate. It also has a high status in jurisprudence and witness. He marries a woman and has the power to divorce her and remarry. Allah Almighty has placed more responsibilities on the man, such as giving dowry, arranging alimony, arranging for the protection of his wife's honor, arranging the necessities of life for him, i.e., accommodation and food, help in her troubles and sufferings. That is why a woman should be engaged in her husband's service and pay his dues has been strongly emphasized.

It is narrated in a hadith that the Prophet (ﷺ) said: If I ordered someone to prostrate to someone, I

would order women to prostrate to their husbands because Allah Almighty has entrusted the rights of men to women.

Hazrat Ibn Abbas (RA) says: I adorn myself as my wife adorns for me. The man must fulfill the wife's rights and needs, and the woman must obey and obey him. Allah Almighty has commanded us to treat women well. The Prophet (ﷺ) said: Accept the will of kindness to women because they are your helpers. Allah Almighty has instructed you to live well with women. That is to say, reasonable arrangements should be made for their maintenance, and justice and discretion should be maintained in domestic matters.

Ibn Habban (ra) narrated that a woman is born with a crooked rib. If you start straightening her, you will break her. Treat her well so that you can live with her.

Ibn Majah, Tirmidhi, and Hakim have narrated that a woman who dies while her husband is pleased with her will enter Paradise. Imam Ahmad (ra) said that a woman who prays five times a day, fasts during Ramadan, protects her private parts, and obeys her husband will be asked to enter Paradise through whichever door she wishes.

Ibn Habban (ra) narrated that the Prophet (ﷺ) said to a married woman, "Your husband is your Paradise and Hell."

Hazrat Ayesha Siddiqah (RA) narrates that I asked the Prophet (ﷺ) which man has the most rights over a woman. The Holy Prophet (ﷺ) said: Of her husband. Then I asked who has the most rights over a man. He said: Of his mother.

Tabarani and Bazaz have narrated that a woman came to the Prophet's (ﷺ) house and asked for help. O Messenger of Allah (ﷺ)! I have come to you as a representative of women, and then she mentioned the reward and booty of men in jihad, etc., and asked what the rule for us is. The Prophet (ﷺ) said: To convey to every woman the message from me that obeying her husband and paying his dues is equal to all these things. But there are very few women among you who do this.

Tabarani has narrated from Sahih Sanad that once the Holy Prophet (ﷺ) said: Shall I not tell you about your women who will go to heaven? We asked why not! O Messenger of Allah (ﷺ). The Prophet (ﷺ) said: Every woman who loves her husband and gives birth to children, if her husband ever gets angry, should tell her husband that I am present and will not sleep until he agrees.

Hakim (ra) has narrated that it is not permissible for a woman who believes in Allah Almighty to allow a person whom her husband does not like to come to his house to leave the house without her husband's consent. Don't accept anyone's obedience about it. Do not separate it from the

bed or harm it in any way. Even if the man is a tyrant, she should go to him and please him. If he accepts her excuse, then very well, Allah will also get this woman's apology. Allah will strengthen her love, and there will be no sin. And even if he disagrees, Allah will accept his excuse.

Tabarani (ra) has narrated that the husband has the right over his wife that if he asks her to fulfill his wish and the woman is on the back of a camel, she should not refuse her husband. The husband has the right over the wife not to observe the Nawafil fast without asking him. If she does so, she is just hungry and thirsty, and her fast will not be accepted. She did not leave her husband's house without his permission; if she did, then the angels of heaven, the angels of earth, the angels of mercy, and the angels of torment would curse her until she returned. Allah Almighty does not look kindly on a woman who is not obedient and thankful to her husband.

It has been narrated in Tirmidhi that when a woman torments her husband in the world, the wife of that man from "Huralain" says to her, "May Allah punish you and do not torment him." He has been your guest for some time and will soon leave you and come to us.

### **Stop talking with a Muslim without a legitimate excuse for more than three days.**

Imam Ahmad (ra) has narrated that it is not permissible for a Muslim to keep a speech with a Muslim for more than three days. In that case, which of the two will be the denier? Whoever of the two takes the initiative for peace, taking the initiative will atone for his sins. Then, if the first person greets the other but the other person does not accept it and does not respond, the angels respond to him, and the devil responds to the other one and will never enter paradise.

Hakim and Tabarani narrate from Ibn Abbas (RA) that the Prophet (ﷺ) said One should displease his Muslim brother with more than three days of verbal abuse. If the two meet and one greets and the other responds, they share in the reward, and if the other does not respond, the former is absolved of his responsibility, and the latter returns to sin. Anyone who has been estranged from his brother for more than three days will be thrown into Hell unless Allah, by His mercy, restrains him.

It is narrated in Abu Dawud that if a person stays away from his brother for a year, it is like shedding his blood.

### **Women are leaving their houses fragrant.**

Abu Dawud and Tirmidhi have narrated that the Prophet (ﷺ) said: Every eye is wicked, and if a woman passes by a party wearing perfume, she is cruel. Once, a woman passed by Hazrat Abu Hurairah (RA), and she smelled perfume. Hazrat Abu Huraira (RA) asked her: O Umm Al-Jabbar! Where is the intention? She said, "Of the masjid." He said, "Have you used perfume for that purpose?" She spoke! Yes. Hazrat Abu Hurairah (RA) said: Go back and bathe. I have heard the Prophet (ﷺ) say that Allah does not accept the prayer of a woman who goes to the masjid to pray and smells of it until she goes back and takes a bath.

Ibn Khaziyamah (RA) has stated that it is obligatory for this woman who wears the fragrance to perform "ghusl" (bath). If she prays before doing ghusl, her prayers will not be accepted. However, some jurists have said that ghusl is not meant here with specialty but to eliminate the fragrance.

Ibn Majah narrated that once, the Prophet (ﷺ) was sitting in the masjid when a woman entered the masjid who had become well-groomed. The Prophet (ﷺ) said: O people! Prevent your women from coming to the masjid wearing adornment and pride because the people of Bani Israel were

cursed when their women started coming to the masjid wearing clothes of adornment and pride.  
(Sahih Bukhari)

### **A woman disobeys her husband.**

Society is made up of individuals, and the character of individuals is built, and their good or bad training is done at home. Home exists when men and women are connected in a marital relationship. A new home is laid with this new relationship between husband and wife. If there is fear of Allah in the hearts of husband and wife and there is harmony, unity, and patience among them, there is a feeling of love and respect for each other. Then, the house becomes a model of paradise and blessings of Allah in the house. The blessings of Allah appear, and the children are well-trained. But if there is disagreement and no respect for each other, then this house becomes a model of hell, and the blessings of the house are taken away.

When women objected to the greater right of men in the matter of inheritance, Allah Almighty revealed this verse.

وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا  
اَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اَكْتَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ  
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

(Surat an-Nisa ': 32)

And do not wish for that by which Allah has made some of you exceed others. For men, it is a share of what they have earned, and for women, it is a share. And ask Allah for his bounty. Indeed, Allah is ever, of all things, Knowing.

Do not desire what Allah has given to some of you above others. Then Allah Almighty said:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالضِّلْحَمُ قُنْتُ حِفْظٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ○

(Surat al-Nisa ': 34)

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding what Allah would have them defend in [the husband's] absence. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.



In this verse, Allah Almighty mentions one of the reasons for the virtue of men: they are the guardians of women and take care of their needs.

This verse proves that there are times when a man can teach his wife manners, but it is inappropriate for him to mistreat her. A woman should not do anything against her husband's wishes, stay away from people he does not like to meet, and not step outside the house without her husband's permission.

The Prophet (ﷺ) said: After attaining piety in Allah, no believer has achieved anything better than a virtuous wife. If the husband commands her to obey him, if the husband sees her, she will make him happy. If he swears by her, she fulfills it. There are firm promises in the hadiths regarding the disobedience of women, such as the angels cursing them, the wrath of Allah Almighty, the non-acceptance of prayers, and the obligation to obey the husband, etc. It also includes the rule that a woman should not prevent her husband from taking advantage of her in a lawful manner and should not use her property without his permission. A woman who turns away from her husband because of anger with him, Allah is angry with her until she makes her husband happy by laughing.

The Prophet (ﷺ) mentioned among the women who go to Hell a woman who speaks in front of her

husband; if he is absent, she does not protect herself; if he is present, she persecutes him with her tongue, and she shouts at him. Forcing a husband to do something he has no power over, a woman who does not hide herself from other men and leaves her house in suitable splendor. There should be no work or purpose other than eating and sleeping. That is, she should not be interested in prayers, nor should she be obedient to Allah and His Messenger (ﷺ) and her husband. Hell is promised for her.

Hazrat Ayesha Siddiqah (RA) says: O group of women! If you know your husband's rights over you, then every woman among you will begin to wipe the dust off her husband's feet with the warmth of her face because that is his heaven and hell.

It is narrated that the birds of the air, the fishes of the sea, and the angels of the heavens keep asking for forgiveness for the obedient wife of her husband as long as she is engaged in seeking her husband's consent.

### Insulting and cursing to a Muslim

Allah Almighty has instructed!

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا  
بُهْتَانًا وَإِنَّمَا مُبِينًا ۝

(Surat al-Ahzab, 58)

And those who harm believing men and believing women for [something] other than what they have earned have indeed born upon themselves a slander and manifest sin.

Hazrat Ibn Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Insulting a Muslim is disobedience and killing him is disbelief.  
(Sahih Bukhari and Muslim)

It has been narrated in Sahih Muslim, Abu Dawud, and Tirmidhi that whatever the abusers say to each other, the blame falls on the initiator until the oppressed go beyond the limits.

Hazrat Ibn Abbas (RA) narrates that once I asked the Prophet (ﷺ) if a person abused me and he was weaker than me. Is there any harm in taking revenge on him? The Holy Prophet (ﷺ) said: The two men who abuse each other are devils who accuse each other and lie.

Abu Dawud, Tirmidhi, and Ibn Habban have narrated that once Hazrat Jabir bin Saleem (RA) saw a man, people followed his opinion and started acting on whatever he said. He asked who they were. People told him that this is the Holy Prophet Muhammad (ﷺ). He went ahead and submitted it! "Alikum Assalam" the Messenger of Allah (ﷺ). The Holy Prophet (ﷺ) said: Do not say, "Alikum Assalam," for this is the greeting of the dead." He (ﷺ) said to say, "Assalam Alikum." He spoke! Are you the Messenger of Allah (ﷺ)?

The Prophet (ﷺ) said: I am the Messenger of Allah that if any misfortune befalls you and you call on Him (Allah), He will remove your distress. If you are in a forest or desert and your ride is lost and you call on him, he will return your ride. He said, "I believe in you. Give me some advice." The Holy Prophet (ﷺ) said: Do not abuse anyone, so after that, I did not abuse any slave or free man, any camel or goat. He added that not despising any good deed and meeting one's brother with a smiling face are also good deeds, and Allah Almighty does not like arrogance. If someone insults you or taunts you about something you know about him, don't taunt him about something you know about him because he will be the one to suffer.

It is narrated in Sahih Bukhari that Ibn Umar (RA) said that the Messenger of Allah (ﷺ) said: Akbar Al-Kabeer sins is that a person curses his parents. Someone asked, "O Messenger of Allah (ﷺ)!" How can a man curse his parents? The Prophet (ﷺ) said: If he insults another man's father, he should return and insult his father. He curses the other's mother, and he produces and curses her mother.

Tabarani has narrated from Hazrat Salma bin Aku (RA) that when we see a man cursing his brother, we think he has committed one of the major sins.

It is narrated in Abu Dawud that when a person curses someone, that curse ascends to the heavens, but the gates of the heavens are closed, then it descends to the earth, but its gates are also closed. It goes to the right and the left. If it finds no place, it goes back to the person who has been cursed. If he deserves it, it is good. Otherwise, it returns to the speaker.

Imam Muslim has narrated that those who curse will be among the intercessors and not among the witnesses.

### Disobeying parents

Whenever human rights are mentioned in human society, the rights of parents are discussed first because parents are the foundation of human culture. If this foundation remains solid and intact, society will prosper. That is why Islam has placed parents in a very high position. Their pleasure is described as the essence of all worship. Allah Almighty has mentioned them with His remembrance that you should treat them well.

Allah Almighty has instructed!

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

(Surat al-Nisa ': 36)

Worship Allah and associate nothing with Him, and to parents do good,

Hazrat Ibn Abbas (RA) explained the meaning of this verse: Treat your parents with love, kindness, and gentleness; do not be harsh with them in response; do not look at them with sharp eyes, and don't shout in front of them. Children are in front of them as an enslaved person is in front of his master.

The guidance is from the Almighty!

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا الْإِلهَ وَبِالْوَالِدَيْنِ إِحْسَانًا، إِمَّا يَبُلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُ هُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝

(Surat al-Isra ': 23-24)

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "Uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up.

[when I was] small."

In this verse, Allah Almighty has commanded to treat the parents kindly, i.e., to prioritize kindness, compassion, love, and consent with them, and has also forbidden them to say "Uff." This is an indication that they should not be harmed in any way. Disobedient parents will not be able to enter heaven. Good treatment of parents is especially emphasized in their old age because, at this time, the older man is like a child and even comes down to it. Because in old age, man's intellect ceases to function, he begins to perceive good as evil as good, so when he is in this state, he is

commanded to deal with them with gentleness and concession. Always speak to them with humility and understand that he is still failing in their favor. He despises himself in front of them and always does so that his heart stays cool. May their hearts be satisfied, and may they be happy. May they pray for it. And children should also pray for their parents. Parents are very kind to their children; they endure hardships so they can live comfortably, endure hardships for their training, and pray for their life and happiness. Man is so weak that if he has to bear the slightest pain of his parents, they start wishing for their death.

Hazrat Ibn Umar (RA) saw a man walking around the Kaaba with his mother on his shoulder. The man addressed him and said: O Ibn Umar (RA)! Do you think I paid my mother's due? He spoke! No: You could not repay even one of her troubles. However, you have done a good deed, and Allah Almighty will give you a great reward, even for a little. Whoever thanks Allah Almighty and does not give thanks to his parents Allah Almighty will not accept his thanks.

Imam Bukhari (ra) has narrated that disobedience of parents is one of the major sins. Imam Ahmad, Tabarani, and Ibn Habban have said that a man came to the Prophet's (ﷺ) house and asked, "O Messenger of Allah (ﷺ)! I have testified that there is no god but Allah, and you are the Messenger of Allah (ﷺ). I offer five prayers, pay Zakat on my



wealth, and fast in Ramadan. The Prophet (ﷺ) said: Whoever dies for these deeds will be with the Prophets, the truthful, the martyrs, and the righteous on the Day of Resurrection. Saying this, the Holy Prophet (ﷺ) pointed with two fingers, provided he obeyed his parents.

Hakim (ra) has narrated that there are four types of people. Allah has the right not to admit them to Paradise and not allow them to taste the blessings there—drinking alcohol, usurper, usurper of orphans' property, and disobedient to parents. Hakim (ra) has narrated another narration that Allah Almighty has cursed seven kinds of people from above the seven heavens, each with three curses. Although one curse is enough for them, a person disobeys his parents.

Bayhaqi and Tabarani have narrated a narration that once a man came to the service of the Holy Prophet (ﷺ) and asked, “O Messenger of Allah (ﷺ)! My father has taken my property. The Prophet (ﷺ) said: Call his father. Meanwhile, Gabriel (as) came to him and said: You will ask him what he has said in his heart; his ears have not yet heard it. So, when the older man came, the Prophet (ﷺ) said to him: What is the matter with your son? Do you want to take his property? He said: O Messenger of Allah (ﷺ)! Ask him out. Well, I spend only on his aunts and myself. The Holy Prophet (ﷺ) said: Okay, okay. But leave it and tell me what you have said in your heart, yet your ears have not heard it. He said: O

Messenger of Allah (ﷺ)! Allah Almighty only increases our faith through you. (i.e., you have come to know this unseen news). I had said something in my heart which even my ears had not heard till now. The Prophet (ﷺ) said: I listen to you speak. He recited a poem.

The translation of which is as follows. When you were a child, I provided you with food. When you were young, I took care of you. Your food and drink were from my earnings. I used to stay up all night in restlessness and uneasiness as if your illness affected me, and I was shedding tears all night; I had a fear in my heart that you might die due to illness, Although I knew there was a set time for death. Then, when I reached the part of my life where I wished to contact you, you began to argue with me with harshness and bitterness as if you were doing me a favor. I wish! If you can't pay for being my father, you can do as much as a decent neighbor does. Hearing these verses, the Holy Prophet (ﷺ) grabbed the collar of his son and said: You and your property belong to your father.

Tabarani and Ahmad have narrated a narration that Abdullah ibn Abi Ufi (RA) said that some people came to the service of the Holy Prophet (ﷺ) and said that a young man was in a state of last breathing and could not recite the word "Kalema." The Holy Prophet (ﷺ) asked if he was praying Salat. They said yes. Upon this, the Holy Prophet (ﷺ) stood up and walked with him. The Prophet (ﷺ) approached the young man and

instructed him on the word "Kalema." The young man said! "I can't read the word," When the Holy Prophet (ﷺ) asked the reason, a man said that he disobeyed his mother. The Prophet (ﷺ) asked if his mother was alive. People submitted. Yes. The Holy Prophet (ﷺ) said, "Call her." People called his mother and brought her. The Prophet (ﷺ) asked her, he is your son. She spoke. Yes. The Prophet (ﷺ) said: I light a fire to burn him well, and then you are asked to intercede for him, we will release him. Otherwise, we will burn it in the fire. So, wouldn't you recommend him then? She said, "O Messenger of Allah (ﷺ), I will intercede for him at that time." The Prophet (ﷺ) said: Call Allah and me as witnesses and say that you are pleased with him. She said: O Allah! I testify to you and your Prophet (ﷺ) that I am happy with my son. Then the Holy Prophet (ﷺ) asked the young man to recite the word "Kalema," so he repeated the word, and the Holy Prophet (ﷺ) said: Praise be to Allah who saved him from this fire.

In other books, the incident is described with a change of words. The young man's name was Alqamah (RA). At first, his mother was not ready to forgive him, but when it came to collecting wood for burning him, his mother forgave him, and the Prophet (ﷺ) offered his funeral prayers. And standing on the edge of his grave, he said! O group of Muhajir and Ansar! Whoever prefers his wife to his mother will be cursed by Allah, his

angels, and all people. Allah Almighty will not accept any of his obligatory and supererogatory deeds. Except that he should repent to Allah, treat his mother kindly, and seek her pleasure because Allah's pleasure is in the mother's joy, and the displeasure of Allah is in the mother's disapproval.

The Messenger of Allah (ﷺ) said: The prayers of three people are indeed accepted, and there is no doubt about it. The curse of the oppressed, the blessing of the traveler, and the father's prayer for his son (and daughter).

It is narrated on the authority of Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: The pleasure of Allah is in the joy of the father, and the wrath of Allah is in the wrath of the father.  
(Tirmidhi Sharif)

In Tabarani, it is narrated from Hazrat Abdullah bin Umar (RA) that the Prophet (ﷺ) said: You treat your parents well, your children treat you well.

Due to the innumerable benefactions of man and his religion, humanity, love, and obedience require that the chain of his respect and his good deeds with his parents not only be limited to his life but also after their death, the chain should continue. Children should never forget them in their prayers.

It is narrated on the authority of Abu Usaid Malik bin Rabia Al-Saadi (RA) that once when we were in the service of the Messenger of Allah (ﷺ), a man

from Banu Salma came there and said: O Messenger of Allah (ﷺ)! Do I still have any rights after the death of my parents? He (ﷺ) said: Yes! You keep praying for them and asking forgiveness, keeping their covenant with people, honoring their friends, and keeping in touch with their forged relationships. (Abu Dawud)

Suppose the parents are infidels and polytheists and force the children to disbelieve and associate partners with Allah. In that case, their demand should not be accepted, and they should not be obeyed. But despite this, no negligence should be found in their kindness, obedience, and service.

One important thing to remember about treating parents, their service and obedience, and their appreciation is that every relationship, except for the parents, can be blessed more than once! Sister, brother, son, daughter, husband, or wife, but parents have a delicate, precious, and invaluable relationship with no substitute.

Therefore, as long as they are alive, recognize their value and accumulate for yourself the means of happiness in this world and the Hereafter. When they leave the world, their eyes will miss their sight, and at that time, man will keep thinking that they raised me, taught me, and made me restless for my needs and comforts. I wish I could do this and that for them to protect me from the hardships of the times.

### Virtues of kindness to parents

In Sahih Bukhari, it is narrated from Ibn Mas'ud (RA) that the Prophet (ﷺ) was asked which is the most preferred deed in the sight of Allah. The Messenger of Allah (ﷺ) said: Praying on time, he asked after that. He (ﷺ) said: Treat parents well. He asked again after that. He (ﷺ) said: Jihad for the sake of Allah.

Imam Muslim (ra) has narrated that a son cannot avenge his father unless he finds him living in slavery with someone, and he buys him and frees him.

Tabarani (ra) narrated that a Companion came to the service of the Prophet (ﷺ) and said, "I have a great desire for jihad in my heart, but I do not have the power over it." The Prophet (ﷺ) asked: Is there anyone in your parents alive? "My mother is alive," he said. The Prophet (ﷺ) said: Treat them well and pray to Allah because by doing so, you will be considered to be performing Hajj, Umrah, and Jihad.

Imam Ahmad (ra) states that a person who wants to be blessed in his old age and has an increase in his sustenance should treat his parents kindly and be merciful.

Imam Muslim (ra) has narrated that once the Holy Prophet (ﷺ) ascended the pulpit and said Amen three times. Then he said: Gabriel (as) came to

me, and he said to me: O Muhammad (ﷺ)! Whoever finds one of his parents but does not treat them kindly and dies and enters Hell, may Allah remove him from His mercy. Amen to that. So, I said amen to that. Then Gabriel (as) said: O Muhammad (ﷺ)! Whoever observes the month of Ramadan and dies while he has not been forgiven (i.e., by paying attention and fasting and not getting his forgiveness), may Allah remove him from His mercy. You (ﷺ) say amen to it. So, I said amen to that, too. Then Gabriel (peace be upon him) said: O Muhammad (ﷺ)! You mentioned in front of any one and he does not recite blessings on you and dies, he enters hell, may Allah remove him from His mercy. Amen to that. So, I said amen to that, too.

In Sahih Bukhari, it is narrated from Asma bint Abu Bakr (RA) that my mother came to me in the time of the Prophet (ﷺ). She was a polytheist at that time. She has not yet converted to Islam. Can I make peace with her? The Holy Prophet (ﷺ) said: Yes! Make peace with your mother.

There is a narration in Tirmidhi that a man came to the service of the Prophet (ﷺ) and said, "I have committed a great sin. Can my repentance be accepted? The Prophet (ﷺ) asked him if your mother is alive. He asked. No. He asked, "Are your aunts alive?" He asked. Yes. The Holy Prophet (ﷺ) said: Go and treat her well.

It is narrated in Abu Dawud and Ibn Majah that a Companion asked the Messenger of Allah (ﷺ). Is there any good I can do for my parents after they die? The Holy Prophet (ﷺ) said: Yes. Pray and ask forgiveness for them, keep their promises, connect the relationships connected to them, and respect their friends.

Ibn Habban (ra) has narrated from Hazrat Abu Barda (RA) that once he came to Madinah, Hazrat Abdullah Bin Umar (RA) came to me and said: Do you know why I came to you? I spoke. No. He said, "In fact, I heard the Messenger of Allah (ﷺ) say that whoever wants to make peace with his father in his grave should make peace with his brothers." There was brotherhood and friendship between my father, Hazrat Omar (RA), and your father, so I want to make a merciful reward.

It is narrated in Sahih Bukhari that once three friends set out on a journey, it started raining, and they were forced to take shelter in a cave. As soon as they entered the cave, a rock fell on his face, and the mouth of the cave closed. Seeing this, they began to ask each other how to get rid of it and pray to Allah Almighty for their best deed; maybe He will take away their trouble. So, one of them went forward and prayed: O Allah! My parents were very old; I had small children, I was a shepherd, and I used to come home in the



evening and milk them first. One day, I went far searching for fodder and could not reach my parents till evening. And they slept without drinking milk. When I got them with milk, they went to sleep. I did not want to feed my wife and children before feeding them. I held the cup of milk in my hand all night and waited for them to wake up until the morning dawned, and they woke up and drank the milk. O Allah! If I did this only to please you, save us from this trouble. At that, the rock slipped a little from one place to another. Then, the second one mentioned avoiding adultery, and the third said the laborer to pay his dues in full after many years.  
(Sahih Bukhari)

Hazrat Abdullah bin Masood (RA) narrates that he asked the Holy Prophet (ﷺ). Which deed is more beloved by Allah? He said: Praying on time. I spoke! Then, which one did He say: Doing good to parents? I spoke! Then which one He said! Jihad in the way of Allah.  
(Bukhari and Muslim)

It is narrated on the authority of Abu Hurairah (RA) that a man came to the service of the Messenger of Allah (ﷺ) and asked, "O Messenger of Allah (ﷺ), who is most deserving of my kind treatment?" He said: Your mother. He said then who? He said: Your mother. He said, then asked who? He said: Your mother. He said, then asked who? He said: Your father. (Bukhari and Muslim)

It is narrated on the authority of Abu Hurairah (RA) that the Holy Prophet (ﷺ) said: The nose is dusty, the nose is dusty, the nose is dusty of the person who found his parents in old age. Neither one nor both of them and then (by serving them) did not go to heaven.

(Sahih Muslim)

Hazrat Abdullah bin Amr bin Aas (RA) narrates that a man came to the Holy Prophet (ﷺ) and asked him: I swear allegiance to you on migration and jihad and seek reward from Allah. He asked, "Are any of your parents alive?" He replied! Yes; Rather, both are alive. He asked him, "Are you seeking a reward?" he said! Yes, Rasool Allah (ﷺ) said: Then go back to your parents and serve them well.

(Bukhari and Muslim)

It is narrated on the authority of Hazrat Abdullah bin Umar (RA) that the Holy Prophet (ﷺ) said: The greatest virtue is that a man should keep in touch with those who are friendly with the Father.

Hazrat Abdullah bin Dinar (RA) narrates from Hazrat Abdullah bin Umar (RA) that a villager met him on the way. Abdullah bin Umar (RA) greeted him, mounted him on his donkey, on which he rode, and gave him the turban on his head. The narrator of the hadith, Ibn Dinar (RA), says that we said to Ibn Umar (RA): Allah bless you. These are the villagers who are satisfied with a little thing. What was the need to do so much with him? Hazrat Abdullah bin Umar (RA) said: His father was

a friend of my father, Umar ibn al-Khattab (RA), and I heard the Messenger of Allah (ﷺ) that the greatest virtue is to do good to one's father's friends.

Another narration is narrated by Ibn Dinar (RA), who says that Ibn Umar (RA) used to have a donkey when he went to Makkah. There would be a turban which he would wear on his head. One day, he was riding on a donkey when a villager passed him. Ibn Umar (RA) did recognize him and asked him? Aren't you the son of so-and-so? he replied! Yes! Why not. Ibn Umar (RA) gave him that donkey and spoke! Get on it and give him your turban and tell him to tie it on his head.

Some of Ibn 'Umar's (RA) companions said to him: May Allah forgive you. You gave the villager a donkey and a turban from which you could rest during the journey. He spoke! I have heard the Prophet (ﷺ) say that the greatest virtue is that after the death of one's father, a person should maintain a relationship with his friends and treat them well. You should know that his father was a friend of my father.

(Sahih Muslim)

### Kindness to relatives

The religion of Islam places great emphasis on treating one's relatives kindly and mercifully, respecting them, serving them and looking after them, participating in their sorrows, and providing financial and moral help when needed. It has been described as a source of good fortune and happiness in this world and the hereafter. On the other hand, mistreatment of relatives, deprivation of mercy, and deprivation of their rights have been cursed as a cause of curses, blessings, deprivation of life and livelihood, and other punishments in the Hereafter. •

In the Holy Qur'an, the guidance is from the Almighty!

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ  
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

(Surat al-Nisa ': 1)

O humankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah and the wombs through whom you ask one another. Indeed, Allah is ever over you, an Observer.

The guidance is from the Almighty!

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْيَسِيرَ وَالْإِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۝

(Surah Bani Israil, 26)

And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

The guidance is from the Almighty!

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْيَسِيرَ وَالْإِسْكِينَ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ۝

(Surat al-Baqarah, 177)

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite the love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing enslaved people; [and who] establishes prayer and gives zakat; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been confirmed, and it is those who are the righteous.

The guidance is from the Almighty!

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ

وَيَخَافُونَ سُوءَ الْحِسَابِ

(Surat al-Raad: 21)

And those who join that which Allah has ordered to be entered and fear their Lord and are afraid of the evil of [their] account,

The guidance is from the Almighty!

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطَعُوا أَرْحَامُكُمْ

(Surat al-Muhammad, 22)

So, would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

It is narrated on the authority of Abu Hurairah (RA) that a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah! (ﷺ) I have some relatives; I make peace with them; they are detached from me. I treat them well; they mistreat me. I treat them with patience and tolerance. They treat me with ignorance. The Prophet (ﷺ) said: If you are doing as you have said, then it is as if you are putting ashes in their mouths, and there will always be a helper from Allah against them as long as you have this attitude. (Sahih Muslim)

## Abandonment

Allah Almighty has instructed!

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ  
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

(Surat al-Nisa ': 1)

O humankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah and the wombs through whom you ask one another. Indeed, Allah is ever over you, an Observer.

Be careful of (your duty to) Allah, with whom you question, and beware of mercy. You are about to become powerful, so spread mischief in the land and cut off mercy. These are they on whom is Allah's curse, and He has made them dumb and blinded their sight.

Another place said!

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ  
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ۝

(Surat al-Baqarah, 27)

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on the earth. It is those who are the losers.

In Sahih Bukhari, it is narrated from Abu Hurairah (RA) that the Prophet (ﷺ) said: Allah Almighty created the creatures; when Allah Almighty finished their creation, "Rahm" stood up and asked, "Is there a place for those who seek refuge in you without any connection?" Allah Almighty said: Yes! Would you not agree that I should keep them in pairs who support you and break them into pairs who break with you? He submitted! Why not. Allah says (interpretation of the meaning): "Then this place is yours."

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ

(Surat al-Muhammad, 22)

So, would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

Tirmidhi, Ibn Majah, and Hakim have narrated from Abu Bakr Siddiq (RA) that the Prophet (ﷺ) said: There is no sin that is more deserving of Allah's punishment in this world and the Hereafter as well. Only rebellion and cruelty are such sins.



It is narrated in Bukhari that the one who has no mercy will not go to heaven. Imam Ahmad (ra) has narrated that the deeds of the children of Adam (AS) are performed every Thursday and Friday night, and no deed of the one who cuts off the mercy is accepted.

Isbahani (RA) has narrated that once we were sitting next to the Holy Prophet (ﷺ). The Prophet (ﷺ) said: No one should sit in our gathering today who did "Abandonment." Hearing this, a young man from the circle got up and went to his aunt. There was animosity between the two of them. He apologized to his aunt, and his aunt forgave him. Then, the young man again attended the meeting of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) said: Allah's mercy does not descend on a people who have no mercy.

Hazrat Baqir (ra) quoted his father, Hazrat Zain-ul-Abidin (ra), who said you should not associate with a cruel person. Because it has been cursed in the Holy Qur'an, it is also cursed as one of the tools of its harm. Bukhari and Muslims have narrated a narration that once, during a journey, a villager came across the Messenger of Allah (ﷺ). He grabbed the reins of the Prophet's (ﷺ) camel and spoke. O Messenger of Allah (ﷺ)! Tell me what brings me closer to heaven and farther from hell. The Messenger of Allah (ﷺ) stopped and looked at his companions. This person was blessed with good deeds, then he was asked to repeat the

question and said: Worship Allah, do not associate anyone with Him, establish prayers, pay Zakat, and have mercy.

Ibn Habban and Bayhaqi narrate that a Companion asked the Messenger of Allah (ﷺ) who was the best man among the people. The Messenger of Allah (ﷺ) said: The one who fears his Lord the most is the most merciful, and the one who enjoins the good and forbids the evil.

Imam Muslim (ra) narrated from a Companion that once he asked the Prophet (ﷺ) or the Messenger of Allah (ﷺ)! I have some close relatives. I treat them kindly, and they separate from me; I treat them kindly, and they mistreat me; I forgive them and treat me demonstrate ignorance together. The Messenger of Allah (ﷺ) said: As you said, if the truth is the same, then it is as if you are scattering ashes on their faces, and as long as you adhere to your method, Allah will be with you as a helper. (Sahih Muslim)

Tabarani has narrated that three things will be found in a person: Allah will take easy reckoning from him and enter Paradise by His mercy. When the people asked for details, the Prophet (ﷺ) said: Give to him who deprives you, associate with him who breaks from you, and forgive him who wrongs you. When you have done this, you will enter Paradise.

It is narrated in Ibn Majah that the quickest reward for good deeds is good disposition and merciful rewards, and the fastest punishment for evil deeds is rebellion and disobedience.

Every relative related to a person is entitled to a merciful reward, whether from the father's or the mother's side. A Muslim should make peace with his relatives and continue to support them financially and socially as much as possible.

It is narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: Whoever wants to be blessed in his provision and his old age, he should make a merciful reward.

(Bukhari and Muslim)

It is narrated on the authority of Abu Ayyub Khalid bin Zayd Ansari (RA) that a man said to the Messenger of Allah (ﷺ). Tell me a deed that will take me away from hell to heaven. The Messenger of Allah (ﷺ) said: Worship One God, do not associate anyone with Him, establish prayer, pay Zakat, and have mercy.

(Bukhari and Muslim)

## Committing suicide

Allah Almighty has instructed!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ  
تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا  
وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَإِنَّا ظَالِمًا فَسَوْفَ نُصْلِيهِ نَارًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا  
(Surat al-Nisa ': 29-30)

O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

Do not kill yourselves. Indeed, Allah is Most Merciful. Whoever does this arrogantly and unjustly, Allah will soon cast him into Hell. And that is easy for Allah. That is, do not kill each other. It has been interpreted as killing oneself.

In Sahih Bukhari, it is narrated from Abu Hurairah (RA) that the Prophet (ﷺ) said: Whoever commits suicide by falling from a mountain, he will continuously fall from the top of the hill in the same way in the fire of Hell. Whoever commits suicide by eating poison, his poison will be in his hand, which

he will always eat in hell. Whoever kills himself with a sharp instrument, the instrument will remain in his hand, and he will always be stuck in his stomach in hell. In another narration, Imam Bukhari (ra) says that a person who commits suicide by choking himself will continue to stop himself in hell. Whoever commits suicide by spearing himself will continue to stab himself in hell. And whoever commits suicide without thinking will continue to do so in hell.

Whoever commits suicide with the thing that makes a person commit suicide will be punished on the Day of Resurrection. (Sahih Bukhari)

It is narrated in Bukhari that once the Prophet (ﷺ) fought with the polytheists. There was a man in the Muslim army who was fighting fiercely and, at the same time, helping his comrades. When the two armies returned from the battle, people began to say that none of us had fought like this man today. Upon hearing this, the Prophet (ﷺ) said: Be aware that he is one of the people of Hell. The people said: O Messenger of Allah (ﷺ)! If this person is also one of the people of Hell, then who among us will be in Paradise? One of the men in the audience said, "I will stay with him now (to find out why the Messenger of Allah (ﷺ) counted him among the people of Hell despite fighting so bravely." I thought, where he stopped, I would stop, and where he would speed walked, I would speedily walk behind him too. That brave man was severely

wounded. When he did not dare to bear the wounds, he stabbed himself in the chest with his hand and committed suicide.

Seeing this, the companion came to the service of the Messenger of Allah (ﷺ) and said, "I bear witness that you are the Messenger of Allah (ﷺ)." The Prophet (ﷺ) asked what happened. He said that the man you mentioned a while ago was one of the people of Hell, so the people felt very heavy about this. I told the people that I took responsibility for this on your behalf. I went in search of him, even though he was seriously injured and he did not dare to bear the wounds, so he committed suicide. The Prophet (ﷺ) said: "Sometimes a person is seen doing the deeds of the people of Paradise even though he is one of the people of Hell. (Sahih Bukhari)

Ibn Habban (ra) narrated from Abu Qalabah (RA) that Thabit ibn Dahak (RA) informed him that the Messenger of Allah (ﷺ) said: Whoever swears by a religion other than Islam will be as he said (i.e., he will leave Islam and enter the faith of which he has professed) and whoever swears by anything On the Day of Resurrection, he will be punished for what he did not have. He has no vow, and to curse a believer is to kill him and to accuse a believer of disbelief. He will be as if he had killed him, and whoever slaughtered himself with something will be punished with it on the Day of Resurrection. In the same way, it is haram to swear in vain.

### False swearing or swearing too much

There are many types of false swearing. One is to swear falsely on a past action, claim what I did, and swear on what I did not do. All these are major sins. One way is to declare something in the future, such as saying, "By Allah, I will do this, or I will not do such and such by Allah." Atonement is obligatory for violating it.

Allah says (interpretation of the meaning):

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي  
الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ○

(Surat ale-Imran, 77)

Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

In Sahih Bukhari, it is narrated from Abdullah bin Masood (RA) that the Prophet (ﷺ) said: Whoever unjustly swears to seize the property of a Muslim, he will meet Allah in such a way that Allah will be angry with him.

Imam Bukhari (ra) has narrated that the Prophet (ﷺ) said: These are the great sins. She is associating partners with Allah, disobeying her parents, and swearing falsely.

Imam Hakim (ra) narrates that a person who seizes the property of a Muslim through a false oath becomes a black mark in his heart, which nothing will be able to change till the Day of Resurrection. Allah Almighty makes heaven forbidden and hell obligatory on him.

It is narrated on the authority of Abu Imama Ayas ibn Tha'labah al-Harithi (RA) that the Messenger of Allah (ﷺ) said: Whoever takes the right of a Muslim by his (false) oath, Allah Almighty makes the fire of Hell obligatory for him and Paradise forbidden to him. He said: O Messenger of Allah (ﷺ)! Even if it's a small thing. He said: Even if it is a branch of a Peelu tree.

(Sahih Muslim)



### Prohibition of swearing by creatures

It is narrated from Ibn Umar (RA) that the Holy Prophet (ﷺ) said: Allah forbids you from swearing by the oaths of your fathers. So, when it comes to swearing, let him swear by Allah or be silent. (Bukhari and Muslim)

Once, Hazrat Abdullah bin Umar (RA) heard a man swearing by the Kabah, and he said, "Do not swear by anything other than Allah." Because I have listened to the Holy Prophet (ﷺ) saying that whoever swears by other than Allah is a disbeliever and a polytheist.

Imam Ibn Majah (ra) narrated that once the Prophet (ﷺ) heard a man swearing by his father and said, "Do not swear by the name of your ancestors. Whosoever swears by Allah, let him swear by Allah, and whoever swears by Allah before him, let him be pleased with him, for whoever does not agree with the swear of Allah, then he does not belong to Allah.

It is haram to swear by anyone other than Allah, like swearing by a prophet, messenger, saint, mentor, scholar, or angel. Swear by your ancestors or their honor and dignity, or swear by anything the ignorant often swear by. Scholars have considered all these oaths as a grave sin, and their status will be a significant sin when the purpose of the one who swears is not to glorify other than Allah as is the glory of Allah Almighty. If he also

intends to respect them, then such a person will be considered a kafir.

This kind of nonsense is widespread nowadays. It is becoming common among ignorant people that the word of the one who swears by Allah is not considered valid unless he claims by other than Allah. For example, when a person swears by his children, by the Prophet, by Imam Hussain (RA), or by a saint, a faqir, or a guardian, it is considered that he is telling the truth. Such polytheistic oaths are the result of the association with heretics and misguided sects that are common these days. Most misguided sects do not care to swear by Hazrat Abbas (RA), Hazrat Hussain (RA), Hazrat Ali Al-Murtada (RA), and Ahle-Bayt (RA). Therefore, in these circumstances, Islamic scholars and experts in religious teachings must spread the correct Shari'ah rules and awareness among the people and correct the people's beliefs. In particular, we urge you to avoid these blasphemous oaths and to prevent ignorant people from considering any creature as equal to Allah Almighty.

Most ignorant people are caught up in meaningless vows and swear to divorce their wives over trivial matters. You got divorced if you went to someone's house or did something. Divorce my wife if I did this or that.

### Giving false testimony or accepting it

To testify before a Shariah or non-shariah ruler about something he has no knowledge or verification of and utters without investigation and falsehood is a grave sin.

Imam Bukhari (ra) has narrated from Hazrat Abu Bakra (RA) (whose name was Nafi 'bin Harith) that once we were sitting next to the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) said three times! Let me not tell you about "Akbar Al-Kabair". To associate anyone with Allah, to disobey one's parents. The Holy Prophet (ﷺ) was leaning, he sat up straight and said, "Be aware, falsehood and false testimony." He (ﷺ) kept repeating until we started saying. I wish! Holy Prophet (ﷺ) becomes silent.

Imam Abu Dawud, Tirmidhi and Ibn Majah have narrated that once the Holy Prophet (ﷺ) offered the Fajr prayer. After saying this three times, the Holy Prophet (ﷺ) recited this verse.

ذٰلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللّٰهِ فَهُوَ خَيْرٌ لّٰهُ عِنْدَ رَبِّهِمْ وَاَجَلْتُ لَكُمْ الْاَنْعَامُ اِلَّا  
مَا يَتْلٰى عَلَيْكُمْ فَاَجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّوْرِ  
حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهِ وَمَنْ يُشْرِكْ بِاللّٰهِ فَكَانَ خَرًّا مِّنَ السَّمَاەءِ  
فَتَخَطَفُهٗ الطَّيْرُ اَوْ تَهْوِيْ بِهٖ الرِّيحُ فِيْ مَكَانٍ سَحِيۡقٍ

(Surat al-Hajj: 30-31)

That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in

the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So, avoid the uncleanness of idols and avoid false statements, inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds, the wind carried him down into a remote place.

Beware of the filth of idols and avoid falsehood, be one with Allah, and do not associate anyone with Him. In another narration, he said that the footsteps of a false witness would not be able to move from its place even if Allah Almighty proved hell for him. It is narrated in Tabarani that if a person is called to testify and he conceals the testimony, it is as if he gave false testimony.

Allah Almighty has instructed!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاتَّقُوا اللَّهَ وَلْيَكُتُبْ  
بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكُتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكُتُبْ  
وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ  
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلََّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ  
بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ  
وَأَمْرَآئِنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا  
الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكُتُبُوا صَغِيرًا أَوْ  
كَبِيرًا إِلَى أَجَلِهِمْ ذَلِكُمْ أَفْسَظُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ

تَكُون تِجَارَةً حَاضِرَةً تُدِيرُوهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا  
وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ

بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surat al-Baqarah, 282)

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it.

But if the one with the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those you accept as witnesses - so that if one of the women errs, the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe or witness be harmed. If you do so, it is [grave] disobedience in you.

And fear Allah. And Allah teaches you. And Allah knows of all things.

Note: This Ayat is the longest Ayat of the Quran Karim.

### **Concealing testimony is a sin.**

False testimony is a common practice in Muslim society today and is not considered harmful. If the other party is disliked, his relationship is not good, and he is being wronged. The person knows he is being wronged but still bears witness in his favor due to hatred in his heart. They refrain from giving evidence, which is terrible and makes a person sinful. False testimony is given either by taking a bribe and by someone's recommendation, which is excellent arrogance, or this kind of testimony is provided because of kinship and relationship. For example, in support of one's brother, family, or relative, the same thing is said in favor of them or in support of them against the people with whom they are arguing. Witnessing against them is in the interest of one's loved one and sometimes even in support of someone because he has a high wealth and status or belongs to a government position. Testifying for this and other evil purposes falls into the same category as those which aim to give priority to the world over the Hereafter or to support falsehood against the truth.

False testimony: instead of bearing witness to the truth, the giver bears witness to falsehood and testifies partially or completely unjustly against the opposing party. In this way, he becomes one of the oppressors. One is that he committed a sin for himself, and the other is that he wronged the one against whom he gave false testimony. And if a

judge makes a wrong decision based on their false testimony, they will suffer the consequences.

### Neighbor's rights

Allah Almighty has emphasized the importance of treating one's neighbor with kindness and has commanded kindness to him as one is kind to one's parents, relatives, orphans, and the poor.

In light of the teachings and guidelines of Islam, it is necessary for every human being to treat everyone with respect and dignity, to treat everyone with a smile, and to refrain from any abuse, harassment, and harm to others. • Because a person's morals or immorality directly affect his neighbors more than ordinary people. Therefore, good manners and politeness with the neighbors have been especially emphasized.

In the Holy Qur'an, the guidance is from the Almighty!

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ  
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۝

(Surat al-Nisa ': 36)

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy,

the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

This verse describes the three levels and ranks of the neighbor. That is to say, the neighbor with whom there is a relationship, because of the dual relationship with that neighbor, has a higher status, position, and rights, and he needs more kind treatment. The second level is that it is necessary to treat a person who is just a neighbor, that is, a person who is only a neighbor and has no relationship with him, even if he is a non-Muslim. The third level is the neighbor who is with you for a short period and only for a short time, i.e., classmate, office mate, in a passenger compartment or on a plane, train, bus, or in a queue in which any Muslim or non-Muslim. It is essential to have respect and good manners, not imprisonment. Make sure no one is hurt or harmed by your caste.

The Prophet (ﷺ) said: Whoever believes in Allah and the Last Day should not harm his neighbor. (Sahih Bukhari)

The Prophet (ﷺ) said! The person who believes in Allah and the Last Day should stop the persecution of his neighbor. If he had perfect faith, his faith would prevent him from persecuting his neighbor.



The Messenger of Allah (ﷺ) said: By Allah! That person is not a believer, by Allah! That person is not a believer, by Allah! That person is not a believer. The Companions asked: O Messenger of Allah (ﷺ)! Who is that person? He (ﷺ) said: A person whose neighbor is not safe from his mischief and persecution—said in another narration! I swear by the One in Whose hand is my soul that no one can be a perfect believer unless he chooses for his neighbor (or brother) what he likes for himself. (Sahih Muslim)

Once, it was mentioned to the Prophet (ﷺ) about a woman who used to offer a lot of supererogatory prayers, fasting, charity, and almsgiving. Still, her neighbors were very much displeased with her harsh words and tongue. Upon hearing this, he (ﷺ) said: His abode is Hell. This was followed by a mention of a woman who did not make any special arrangements for supererogatory worship, except that her neighbors were comfortable with her good behavior. He (ﷺ) said: This woman will go to heaven. (Musnad Ahmad)

Tabarani has narrated a narration that once a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! I live in Banu So-and-so's neighborhood. The one who hurts me the most is the man who is my closest neighbor. Upon this, the Messenger of Allah (ﷺ) sent Abu Bakr (RA), Umar (RA), and Ali (RA) to stand at the entrance of the

masjid and announce that there is a neighborhood of up to forty houses. And no one will enter Paradise whose neighbor is afraid of his evil.

Abu Shaykh Ibn Habban (ra) narrated that the Messenger of Allah (ﷺ) said: He who harms his neighbor harms me, and he who breaks me hurts as if he abused Allah. And he who fights with his neighbor fights with me, and he who fights with me is as if he fought against Allah. The Messenger of Allah (ﷺ) said: The man who sleeps at night with his stomach complete and his neighbor is hungry, and he knows it does not believe me.

(Majma-Al-Zwaid)

In Tabarani, it is narrated from Mu'awiyah ibn Hudaydah (RA) that once I asked the Prophet (ﷺ), What is the right of one neighbor over another? The Prophet (ﷺ) said: If he falls ill, visit him. If he dies, offer his funeral prayers if he is a Muslim. If he asks for a loan, give him a loan.

Another narration is that if he asks for help, help him; if he is in need, give it to him; very few people pay their neighbor's dues; may Allah have mercy on them.

Tirmidhi and Hakim have narrated that the best companion among you is the one who is best for his companion and the best neighbor, in the sight of Allah Almighty is the one who is best for his neighbor.

It is narrated in the hadith that among those whom Allah loves, there is a person who has a bad neighbor and is patient with his persecution until Allah provides for him through life and death.

It is narrated in Bukhari that the Prophet (ﷺ) said: Gabriel (as) kept bequeathing me a neighbor's will until I began to think that he would be entitled to inherit it.

Imam Ahmad (ra) has narrated that an Ansari Companion says that once he came with his family to meet the Holy Prophet (ﷺ). At that time, the Holy Prophet (ﷺ) was standing, and a man was looking at him. I thought that maybe he had something to do with the Holy Prophet (ﷺ), so I sat down. By Allah, the Holy Prophet (ﷺ) stood with him for so long that I began to feel sorry for the Holy Prophet (ﷺ). When the man left, I got up and came to the service of the Holy Prophet (ﷺ) and asked, "O Messenger of Allah (ﷺ)!" This man kept you standing for so long that I began to feel sorry for you.

The Holy Prophet (ﷺ) said: Do you know who that man was? I spoke. No. The Holy Prophet (ﷺ) said: He was Gabriel (as), and he was constantly bequeathing me the kindness of the neighbor until I began to think that perhaps he would be entitled to inherit it as well.

### Tongue protection

There are innumerable bounties and rewards of Allah upon humans, one of which is the power of eloquence. That is, the Creator of the universe has given humans a very precious blessing in the form of a tongue, and then through this tongue, He has given him the power to speak so that he can convey his message to others.

Allah Almighty has instructed!

الرَّحْمَنُ (1) عَلَّمَ الْقُرْآنَ (2) خَلَقَ الْإِنْسَانَ (3)

عَلَّمَهُ الْبَيَانَ (4)

(Surat Ar-Rahman: 1-4)

The Most Merciful Taught the Qur'an, created man,  
[and] taught him eloquence.

Allah Almighty has placed it like humans: if a person does good deeds with another or helps him, he has great respect and love for his benefactor and tries to escape his anger and disobedience. If his benefactor asks him for a job, he is ashamed to forbid it. If a person gives a precious gift or reward to someone, then the person receiving the gift or reward has enough modesty to use it according to the will of his benefactor. After knowing this natural thing, if we say that Allah Almighty has given humans a great

blessing like a tongue by which he expresses his sorrows, desires, and needs to others, he should use it the same way as he does. The creator and owner of has said. Do not go against his instructions and teachings, and do your best to gain his consent and pleasure. He should not speak in a way full of strife and mischief, but in his speech, there should be a message of well-being, happiness, and security for others. Given the importance of the tongue, Allah Almighty has repeatedly emphasized it in the Holy Qur'an.

The guidance is from the Almighty!

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا  
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ○

(Surat al-Baqarah, 83)

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah, and to parents do good and to relatives, orphans, and the needy. And speak to people good [words], establish prayer, and give zakat." Then you turned away, except a few of you, and you were refusing.

The guidance is from the Almighty!

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ  
كَانَ لِلنَّاسِ عَدُوًّا مُبِينًا ○

(Surah Bani Israil, 53)

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Certainly, Satan is ever, to humankind, a clear enemy.

The guidance is from the Almighty!

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ○

(Surat al-Ahzab, 70)

You who have believed, fear Allah and speak words of appropriate justice.

Allah Almighty says!

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ○

(Surat al-Qaaf, 18)

Man does not utter any word except that with him is an observer prepared [to record].

Rasool Allah (ﷺ) said: Whoever believes in Allah and the Last Day should always speak kindly; otherwise, he should remain silent. Sometimes, a person says something with his tongue that causes the wrath of Allah, although it does not matter to him, but it causes him to go to hell. (Sahih Bukhari)

Knowledge of Islamic etiquette and teachings is essential for a Muslim, given the importance of the tongue and its delicacy.

Wasteful and unnecessary talk is considered an undesirable habit against the believer's dignity. The Messenger of Allah (ﷺ) said: One of the signs of being a better Muslim for a person is to abstain from anything that has nothing to do with it. Do not do anything more than necessary for the remembrance of Allah, for the abundance of words besides the remembrance of Allah makes the heart hard, and the one whose heart is problematic is the one who is farthest and deprived of the mercy of Allah. (Tirmidhi)

Avoid walking on the streets and bazaars outside your home unnecessarily. Despite avoiding sins, if any sin is ever committed due to natural human weakness, one should seek forgiveness with sincerity as soon as possible instead of rejoicing or insisting on it.

Plenty of words are evidence of man's immaturity and ignorance. It is essential to avoid this habit. It can cause a great calamity to a person at any time, while on the contrary, silence and short-sightedness are signs of wisdom and understanding. The secret of well-being and security is hidden in it. A well-known saying is that "when a person's intellect matures, his speech becomes less." It is said that the one who

remained silent remained safe, and the one who remained safe was saved. It is said that man's speech is as precious as silver, and his silence is as sweet as gold.

Just as an arrow from a bow cannot return, it cannot return after a gunshot. A person needs to think carefully before uttering any word from his tongue so that it does not cause harm to himself or others. It never happens that a person is ashamed to remain silent, but there are occasions when one is confronted with remorse and regret for saying something. It is essential for anyone who wants peace, security, and salvation in this world and in the hereafter to avoid idle talk.

Mutual laughter is not a problem if it is within a reasonable range, but the Shariah etiquette should be observed on this occasion. For example, avoid exaggeration and lies in humor. Avoid anything that may offend anyone. It is the honor of a believer to be dignified and modest. Excessive laughter contradicts his dignity. Excessive and unwarranted humor sometimes utters something the speaker does not realize is a delicacy. Still, the same thing sticks like an arrow in the heart of the addressee, which leads to happiness in the relationship. Instead, bitterness and tension become apparent, and mutual hatred and enmity develop. The wound of the dagger heals, but the wound of the tongue never heals. It has often been observed that in mutual



humor and sports, sometimes something comes out of the mouth, which causes a radical change of mood, with the audience full of laughter and smiles, presenting a map of the battlefield as they watch.

Hazrat Sahel bin Saad (RA) said: The Messenger of Allah (ﷺ) said: Whoever guarantees me that he will protect that which is between his two claws, that is, his tongue, and that which is between his two legs, that is, his private parts, then I guarantee him Paradise. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The fact is that when a servant utters something with his tongue which is pleasing to Allah, even though he does not know the significance of it, Allah exalts his rank because of it (i.e., although he the servant is not aware of the importance and value of this matter and considers it to be a straightforward and trivial matter, but in the sight of Allah it is of a very high rank and status). What causes Allah's displeasure is that even though the servant does not know the importance of it (i.e., he considers it very trivial and does not consider it a problem to take it out of his mouth), it is not a thing. The result is so dangerous that the servant goes to hell. (Sahih Bukhari)

It is narrated on the authority of Hazrat Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) said: Calling a Muslim bad is Fisq, and killing a Muslim is kufr. (Bukhari and Muslim)

Hazrat Ibn Umar (RA) said: The Messenger of Allah (ﷺ) said: Whoever calls his Muslim brother a disbeliever, disbelief returns to one of them. The speaker became a disbeliever or the person he called a disbeliever. (Provided he deserves it) (Bukhari and Muslim)

Hazrat Abu Dhar (RA) said: The Messenger of Allah (ﷺ) said: No one should call anyone a transgressor or accuse him of disbelief because if that person does not have transgression or disbelief, then his words will return to him. (Sahih Bukhari)

Hazrat Abu Dhar (RA) said: The Messenger of Allah (ﷺ) said: Someone may call someone a disbeliever or an enemy of Allah, and if he does not do so in reality, then what he says will return to him, that is, he who thinks it will become a disbeliever or an enemy of Allah. (Bukhari and Muslim)

Hazrat Anas (RA) and Hazrat Abu Hurairah (RA) narrate that the Messenger of Allah (ﷺ) said: If two people abuse each other, then the guilt of all their abusing will fall on the person who took the initiative until the oppressed person crossed the line. (Muslim)

Hazrat Abu Hurairah (RA) said: The Messenger of Allah (ﷺ) said: It is not permissible for Siddiq to be too cursing. (Muslim)

Hazrat Abu Darda (RA) says that he heard the Messenger of Allah (ﷺ) saying that those who curse too much. They will not be called as witnesses, nor will they be able to intercede on the Day of Resurrection. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: If a man says that people have perished because of the fire of Hell, then such a person is most likely to die. (Muslim)

### Gossip

Gossip is to tell one's words to another who does not like the first and to cause a quarrel between the two. It occurs not only with the tongue but also with hand or eye gestures. The secrets that are revealed to others can be related to character as well as speech. People should remain silent if they see something unpleasant in someone while telling it without harming other Muslims.

Allah says (interpretation of the meaning):

هَبَا زُ مَّشَاءُ بَنِيْمٍ ۝ مِّنَّا عِ لِّلْخَيْرِ مُعْتَدٍ اٰتِيْمٍ ۝  
عُتِلَ بَعْدَ ذٰلِكَ زَنِيْمٍ ۝

(Surat al-Qalam: 11-13)

[And] scorner, going about with malicious gossip - A preventer of good, transgressing and sinful, Cruel, moreover, and an illegitimate pretender.

And do not listen to anyone who swears very severely. The sarcastic one, the flawed one, slanders people to create mischief. The one who hinders from doing good deeds is stingy, the excessively rebellious one, and the worst sinner.

In another verse!

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝

(Surat al-Hamzah, 1)

Woe to every scorner and mocker

It has been narrated in Bukhari that the gossip will not go to heaven. He will also be tormented in the grave. Once a man came to Hazrat Zain-ul-Abidin (ra). He slandered someone in front of him. He said, "Take me to him." He went with him. He thought that Hazrat Zain-ul-Abidin (ra) would answer him, but when he reached there, Hazrat Zaid-ul-Abidin (ra) said to him: Brother! If what you said about me is true, may Allah forgive me; if it is false, may Allah forgive you. It is noted that gossiping is more harmful than the action of the devil because the action of the devil is whispered, and the action of the gossip is face-to-face.

The guidance is from the Almighty!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ

فَتُصِيبُوا عَلَيَّ مَا فَعَلْتُمْ لِّلَّذِينَ ۝

(Surat al-Hujuraat, 6)

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become regretful over what you have done.

It is narrated from Hudaifa (RA) that the Prophet (ﷺ) said: The gossip will not go to heaven. (Bukhari and Muslim)

Imam Nawawi (ra) says: There is no doubt that a person who slanders gossip and spreads mischief among the people is a hypocrite. Such a person will certainly never go to heaven. Yes, the person who considers it haram but is slandered by it due to human weakness and Allah has not forgiven him for this sin will be punished first, and then he will go to Paradise.

It is narrated from Ibn Abbas (RA) that the Holy Prophet (ﷺ) passed by two graves and said: The people of these two graves are being tormented, and they are not being crushed by any significant (or complex) thing. (Then he said) Why not? That's a big deal. One used to gossip, and the other did not avoid urine splashes. (Bukhari and Muslim)

It is narrated on the authority of Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: Let none of my companions convey to me any (bad) words for anyone because I like to come out from

among you in a state where my chest is perfectly clean. (Jami 'al-Tirmidhi, Sunnan Abu Dawood)

Hazrat Abu Hurairah (RA) said: The Messenger of Allah (ﷺ) said: The worst person on the Day of Resurrection will be the one who has two faces (for the sake of inciting sedition), i.e., he has the characteristic of a hypocrite. When he comes to one group, he says something; when he comes to another, he says something else. (Bukhari and Muslim)

### **Inventing a bad way**

Imam Muslim (ra) narrated a long hadith from Hazrat Jarir (RA) in which the Prophet (ﷺ) said: Whoever invents a lousy method in Islam will suffer, those who practice it will also suffer, and it will be no shortage of those who practice it.

It is narrated in Tirmidhi that the Prophet (ﷺ) said: Whoever revives any of my Sunnah which has been abandoned by the people after me will be rewarded equally with all the people who will follow it, and their reward will not be lessened. And whoever invents a heresy based on error, which is not pleasing to Allah and His Messenger (ﷺ), he will have the same sin as all those who practice it, and there is no reduction will be in the sin of the sinners.

Whoever invites to anything will be resurrected on the Day of Resurrection will appear with this

invitation. Those who celebrate the birth of saints, prophets, and good people in the name of “Urs.” They organize meetings, processions, and gatherings on the days and nights of his birthday. All these activities are also considered as innovations. Because there are many illegal acts in all these ceremonies. Every Muslim should understand that there is a grave sin in initiating and adopting a lousy practice, no matter how well-intentioned it may have been.

### Denial of destiny

It is narrated on the authority of Hazrat Ayesha Siddiqah (RA) that the Messenger of Allah ﷺ said: There are six persons whom I have cursed, and the supplication of the Prophet is accepted. Here are the six.

1. The transgressor in the Book of Allah
2. Destroyer of destiny
3. The one who makes lawful those things which Allah has made unlawful
4. The one who desecrates my wife and children (Ahle-Bayt).
5. Leaving the Sunnah

(Majma-Al-Zwaid)

Six people are mentioned in this hadith, but five are in the number.

This hadith is mentioned in Mishkout al-Musabeh, and the sixth person is the one who seizes power by force.

The people associated with the "Mutazilites," a sect that passed through the first century of Islam, said that man is the creator of his actions and not Allah Almighty. These people denied destiny, which is why they are called "Qdriya." Various hadiths and sayings of the Companions refute these misconceptions. These people did not argue intellects, and their disliked habits compelled them to deny many clear commands of Shariat. Not only that, but they also rejected the questions of the angels in the graves, the torment of the grave, the bridge Al-Sirat, the balance of action, the pool of Kawthar, and the sight of Allah Almighty with their own eyes in the Hereafter.

Allah Almighty has instructed!

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝

(Surat al-Qamar, 49)

Indeed, all things We created with predestination.

According to a narration, the most outstanding scholar of Najran came to the service of the Messenger of Allah (ﷺ) and said: O Muhammad (ﷺ)! You think that sins also come under destiny, although this is untrue. The Messenger of Allah (ﷺ) said, "You are arguing with Allah."



It is narrated in Sahih Muslim that Allah Almighty had written the destiny of all creatures fifty thousand years before the creation of the heavens and the earth.

Hazrat Ali (RA) said that the Prophet (ﷺ) said: No one can be a believer in Allah unless he believes in four things:

Testify that there is no god but Allah,

and that I am the Messenger of Allah (ﷺ) whom Allah has sent with the truth,

believe in resurrection after death

and believe in destiny.

### Calling bad of the Prophet's (ﷺ) Companions

Shaikhhan narrated that the Messenger of Allah (ﷺ) said: Do not speak ill of my companions. I swear by the One in Whose hand is my soul that if any one of you (non-Companions) spends as much gold as the mountain of Uhud, so one of them (the Companions) cannot reach the equivalent of a "measure" one or a half of handful grains of it.

Imam Tirmidhi (ra) narrated that the Prophet (ﷺ) said: Fear Allah in the matter of my companions. Please don't make them your target after me. Because whoever loves them will love them because of my love. And he who hates them will hate them because he hates me. And whoever harms them is as if he had broken me. And whoever harms me hurts Allah. And whoever harms Allah, Allah will soon seize him.

Imam Bukhari (ra) has narrated that the Holy Prophet (ﷺ) said: The symbol of faith is the love of Ansar, and the symbol of hypocrisy is hatred of Ansar.

Criticizing the Companions is a grave sin. The Messenger of Allah (ﷺ) said: Allah chose me and also chose my companions for me and made some of them my ministers, some Ansar, some in-laws. Whoever speaks ill of them will be cursed by Allah, His angels, and all people, and Allah will not accept any of his Farz or supererogation on the Day of Resurrection. There is also an addition in this

hadith that a nation will come after them soon. They will also find fault within the Companions and will hate them. Please do not eat or drink with them. Do not marry them. Do not pray with them, and do not pray behind them. (Muajam- Al-Kabir)

The Holy Prophet (ﷺ) said: O Abu Bakr (RA)! Whoever speaks ill of you has disbelieved. (Musnad Ahmad)

Allah Almighty has been pleased with the Companions. Now, whoever curses any of them claims to be at war with Allah, and Allah destroys him. The great virtue of the Companions is that the Prophet (ﷺ) declared their love to be his love and their hatred to be his hatred. May Allah reward the Companions for their right to fight and jihad. They spread the religion and applied the rules of Shariah. If these gentlemen were not engaged in these services, the Qur'an would not have reached us, and neither would the Sunnah of the Prophet (ﷺ). Therefore, the person who mocks them becomes closer to leaving the Nation of Islam. Because knocking them extinguishes the light of Islam, this is a sign that the person does not have the satisfaction and certainty of being praised by Allah and His Messenger (ﷺ).

### Making pictures of the Prophet (ﷺ) or his Companions (RA)

In the hostility between Islam and Muslims, Jews and hateful Christians have made and continue to make misleading pictures and films about the lives of the Prophet (ﷺ) and his companions. Some so-called Muslims also join them in this shameful act, and now it has become widespread that regular films on prophets (AS) and saints are being made, and the people of the Muslim world watch them with interest. When scholars criticize or protest against it, they are called narrow-minded and old-fashioned people. However, these actions are entirely contrary to the rank of the Prophet (ﷺ) and against the position of Prophethood.

The position of the Prophet (ﷺ) is not hidden from anyone, and Muslims and non-Muslims alike know how much emphasis has been placed on his honor and dignity. It is commanded to sacrifice one's life, wealth, and honor for the love of the Prophet (ﷺ).

The guidance is from the Almighty!

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا  
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي  
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

(Surat al-Tawbah, 24)

Say, [O Muhammad ﷺ], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger (ﷺ) and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

It is narrated in Bukhari that the Prophet (ﷺ) said: None of you can be a believer until my caste is dearer to him than his children, his father, and all people.

Making films on the life of the Prophet (ﷺ) is tantamount to insulting him. The filmmakers also add amusement and lies to the film to create excitement and make the public watch it with interest. Sometimes, while filming, they make a scene a target of humor and satire, which is utter disobedience. If those who do so do not repent, they are liable to be killed because they are apostates. This kind of filming cannot be avoided by calling it haram or unlawful, nor is it enough to curse the makers of these films and let them go. They must be punished for what they have done. Making such films, watching them, and supporting and collaborating with them are all illegal and haram.

Almighty Allah said!

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ

قُلْ أَبِاللّٰهِ وَالْيَوْمِ وَاللَّيْلِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ

(Surat al-Tawbah, 65)

And if you ask them, they will say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger (ﷺ) that you were mocking?"

Ibn Arabi Maghafari (ra) says this evil deed is unlawful, whether done seriously or for fun. This act will be kufr because saying kufr words with mockery is also kufr.

Making a film or stage drama on the life of the Prophet (ﷺ) and the Ahle-Bayt or the Companions of the Prophet (ﷺ) is insulting. The perpetrator of this act is in love with the Prophet (ﷺ), and he adds things that are not proven by his caste. In this way, he also commits slander.

### Breaking the promise

Promise-breaking and disloyalty are two of the main signs of hypocrites. Allah Almighty has greatly emphasized fulfilling the covenant in different places in the Holy Qur'an.

Allah Almighty has instructed!

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

(Surat al-Maida: 1)

O you who have believed, fulfill [all] contracts.

The guidance is from the Almighty!

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

(Surat al-Isra ': 34)

Indeed, the commitment is ever [that about which one will be] questioned.

The guidance is from the Almighty!

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ

يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

(Surat al-Raad: 25)

But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.

It has often been observed that people take it for granted that they do not care that they have made a promise to someone and then broken it, and they are not ashamed of it. Sometimes, at the government level, leaders make promises to each other, but without thinking, some side breaks them, which leads to sedition and bloody battles in which even innocent people are killed; people's property is also damaged, honor is robbed, and hostilities are born. Muslims break up with each other, and there are rifts between them. All this is only because Allah and His Messenger (ﷺ) are opposed, and the covenants are violated.

Sometimes, they break promises on trivial matters. They agreed with one of the parties in the sale and purchase and then offered more profit than anywhere else, so they immediately broke their promise and settled the matter with another. Sometimes, the same thing is done in marriage matters. In the Holy Qur'an, the guidance is from the Almighty!

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اُنْسِنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ (75) فَلَمَّا اُنْسُوْهُم مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ (76)  
فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَہٗ بِمَا اٰخَلَفُوا اللّٰهَ مَا وَعَدُوْهُ  
وَبِمَا كَانُوْا يَكْذِبُوْنَ ○

(Surat at-Tawbah: 75-77)



And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when he gave them His bounty, they were stingy with it and turned away while they refused. So, He penalized them with hypocrisy in their hearts until the Day they met Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.

The guidance is from the Almighty!

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُصَلَّ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ  
(Surat al-Baqarah: 27)

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

This includes all the promises we have made to Allah by reciting the Word that we will abide by all the commands and instructions that Allah and His Messenger (ﷺ) have given us. Concerning the People of the Book (Ahle-Kitab), the Qur'an indicates that you should fulfill the promises that were taken from you regarding the Holy Prophet (Muhammad ﷺ). The guidance is from the Almighty!

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ  
فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ كَمَثَلًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ

(Surat al-Imran, 187)

And [mention, O Muhammad ﷺ], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

It is narrated in Sahih Bukhari and Muslim that the Prophet (ﷺ) said: Four things can be found in a person who is a complete hypocrite. And whoever has one of these traits will have the trait of hypocrisy until he leaves it. When he speaks, he lies. When he is entrusted, he betrays. He breaks his promise and comes down on lousy language when there is a quarrel.

Hazrat Abdullah bin Amir (RA) says my mother called me one day and said, "Let me give you something." At that time, the Prophet (ﷺ) used to visit our house (when my mother told me). The Prophet (ﷺ) asked her what you intended to give him. "I wanted to give him a date," she said. Upon hearing this, the Prophet (ﷺ) said to her: Remember! If you did not give him anything, a lie would be written in your book of deeds.

(Abu Dawud, Bayhaqi)

## Actionless Preacher's Ignorance

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَسْلُونَ الْكِتَابَ  
أَفَلَا تَعْقِلُونَ ○

(Surat al-Baqarah, 44)

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason.

It is narrated on the authority of Hazrat Anas bin Malik (RA) that the Prophet (ﷺ) said: The night I was ascended, I saw some people having their lips cut with scissors. When they are cut, they are healed. I asked Gabriel (as) who these people were. He said that these people are the preachers of your ummah who used to urge good on the people and forget for themselves even though they read the book and do not understand.

(Dure-Mansur)

Hazrat Usama bin Zayd (RA) narrated that the Prophet (ﷺ) said: A person will be brought on the Day of Resurrection, then he will be thrown into Hell, from which the intestines of his stomach will come out and he will move around with his intestines like a donkey carrying a mill. The inmates of Hell will gather around him and say to him: O so-and-so! What happened to you? Did you not tell us good things and did not stop us from evil? He will answer: I commanded you to do good and

did not do it myself, forbade you to do evil, and I did it myself. (Sahih Muslim)

Ibn Asakar (ra) narrated that the Messenger of Allah (ﷺ) said: Some of the people of Paradise will see some of the inmates of Hell in the Fire and will ask, "How did you get into the Fire?" They would have spoken, but they would not have acted.

(Ibn Kathir)

This verse does not mean that if there is a wrong person, he should not say good things to anyone, but he should think for himself that I consider it good, and I am also instructing others to do the same. First of all, I have to do it myself. Allah Almighty dislikes the sin of "Alim" more than the ignorant person. A person who does not act on his own and advises others does not have an effect. If a person leaves a good deed, it does not mean he does not do any good deed. For example! If a person is not making up the prayers, it does not mean he should not fast or pay Zakat.

Imam Malik (ra) has quoted Hazrat Saeed bin Jubair (RA) as saying that if a person abandons the commandment of good and forbidding evil, thinking that he is a sinner, and when he becomes pure, he will preach to the people. No one who preaches like this will survive. Because what kind of person is entirely free from sin? Hazrat Hasan (RA) has said that Satan only wants to fall into this misunderstanding and give up the duty of

preaching. Hakim-ul-Ummah Hazrat Ashraf Ali Thanvi (ra) used to say that when I was aware of any of my bad habits, I condemned this habit, especially in my sermons, so that with the blessings of sermons, that habit can be removed.

The guidance is from the Almighty!

اَفْتُمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ  
مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰى اَشَدِّ الْعَذَابِ  
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

(Surat al-Baqarah, 85)

So, do you believe in part of the Scripture and disbelieve in part? Then what is the compensation for those who do that among you except disgrace in worldly life; and on the Day of Resurrection, they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

### **This is a warning to Muslims who are not ready to practice the whole religion.**

In ancient nations, Jews practiced the parts of the religion they liked and abandoned those that were difficult or disliked. Muslims are being prevented from behaving like Jews and abiding by all the rules and duties of the religion. The condition of our society is that apart from those who are inactive, the purity of those who are pious is also limited to prayers, fasting, and a few religious deeds. Making money through haram means working in haram departments, taking and giving bribes, and adopting un-Islamic methods at the time of marriage, death, and birth; the claimants of purity are also involved in such acts.

Many Muslims also pay Zakat and perform Hajj, but when it comes to Islamic punishments and limits, they get frustrated and unwilling to enforce whether they will be flogged or have their hands cut off. Some even call them barbaric punishments. Both the ruler and the oppressed want to escape from it.

### Emphasis on the remembrance of Allah Almighty

The guidance is from the Almighty!

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

(Surat al-Baqarah, 152)

So, remember Me; I will remember you. And be grateful to Me and do not deny Me.

There are many meanings to remembering Allah. Allah Almighty is mentioned with the tongue; it is also mentioned with the heart, and obedience and submission to Him are also mentioned. If a person remembers Allah Almighty, he will follow His commands. Forsaking Allah out of fear of Allah is also remembrance of Allah. The Messenger of Allah (ﷺ) said: Undoubtedly, Allah says that I am with the servant when he mentions me. If he remembers me in solitude, I remember him in solitude. If he remembers me in the congregation, I remember him in a better congregation (i.e., in front of the angels of the higher world).

It is narrated on the authority of Abu Sa'eed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said: Those who sit in a place and engage in its remembrance, the angels surround them, and mercy overwhelms them, and contentment descends on them, and Allah Almighty remembers them in His court. (Sahih Muslim)

Mentioning with the tongue is also called remembrance because it is the interpreter of the heart. From this, it became clear that remembrance with the tongue is the only valid one with which the remembrance of Allah is also in the heart. But at the same time, it should be remembered that a person who engages in dhikr and Tasbeih with his tongue but his heart is not present is also not without benefit. Someone complained to Hazrat Abu Uthman Nahdi (ra) that we speak with our tongues but do not feel any sweetness in our hearts. He said: Give thanks to Allah for taking one of your limbs, i.e., the tongue, into obedience. (Qurtubi)

The Messenger of Allah (ﷺ) said: He who obeys Allah, that is, his rules, lawful and unlawful, remembers Allah. However, its supererogatory prayers and fasting, etc., are less. And whoever disobeys the commands of Allah has forgotten Allah, even though (apparently) his prayers, fasting, and glorifications are more.

Hazrat Zu-noon Misri (ra) said: One who remembers Allah and forgets everything compared to Him. In return, Allah Himself protects all his things and rewards all things.

Hazrat Mu'adh bin Jabal (RA) said: No deed of man is equal to the remembrance of Allah in rescuing him from the torment of Allah Almighty.



### Emphasis on giving thanks to Allah Almighty

Allah Almighty has emphasized giving thanks as well as mentioning oneself. There are innumerable blessings of Allah Almighty on the servants, the number of which is impossible for the servant. Man must give thanks for these blessings. Acknowledging blessings also comes with giving thanks. One should express blessings by one's words and deeds. One way to be thankful is to spend His blessings on good deeds. Denying blessings is unworthy, and paying them for sinful deeds is ungrateful. How foolish it is that blessing bestowed by Allah Almighty for us to disobey Allah and obey the self (Nafs) and Satan.

Allah says (interpretation of the meaning):

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝

(Surah Ibrahim - 7)

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' "

The element of ungratefulness prevails in the human temperament.

Allah Almighty has instructed!

إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ۝ (Surat al-Zukhruf, 15)

Indeed, man is clearly ungrateful.

The guidance is from the Almighty!

وَاللَّكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

○ إِنَّ الْإِنْسَانَ لَكَفَّارٌ

(Surah Ibrahim - 34)

And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, humankind is [generally] most unjust and ungrateful.

A Muslim should be thankful for the blessings and remember the blessings of Allah. When he uses them, he should praise Allah. The Messenger of Allah (ﷺ) said: Praising Allah is the objective thanks to the servant who does not praise Allah, he did not give thanks to Allah. (Bayhaqi)

The guidance is from the Almighty!

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ

○ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

(Surat ale-Imran, 23)

Do you not consider, [O Muhammad (ﷺ)], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then, a party of them turns away, and they are refusing.

### Neglecting the Book of Allah (Quran)

Allah says in Quan Kareem!

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۝

(Surah Al-Furqan - 30)

And the Messenger (ﷺ) has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned".

The way of some people is that they deny the truth and turn away from the Book of Allah. Follow their carved thoughts. They have kept in their hearts the idea that because of our sins, we will only stay in hell for a few days and then enter eternal paradise.

These thoughts are based on the utter folly that they are ready to go to hell for a few days, the torment of which they cannot bear for a minute, and are not prepared to believe in the truth and follow the religion. The lies they have fabricated and their false thoughts are deceiving them, deserving punishment for their misunderstandings. No proof has come to them from Allah that they will come out of Hell in a few days, while they know that denial of the truth is disbelief and the punishment of disbelief is eternal.

## The command to hold fast to the rope of Allah and prohibition of disruption

Allah Almighty has instructed!

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ○

(Surat ale-Imran, 103)

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies, and He brought your hearts together, and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided?

The Messenger of Allah (ﷺ) said: This Qur'an is the rope of Allah. One end of it is in the hand of Allah, and the other is in your hand. Hold it firmly because after holding it, you will never go astray. In another hadith, the Prophet (ﷺ) said: I am leaving the Book of Allah within you. It is the rope

of Allah. Whoever follows it will be guided, and whoever leaves it will go astray. (Dure-Mansur)

These narrations clearly show that abandoning the Qur'an is a fundamental error. Leaving the Qur'an gives rise to different ideologies, and Muslims are divided into other sects. Leaders of different sects also want their interests protected. The real reason for the sectarianism that exists among Muslims today is the abandonment of the Qur'an.

Hazrat Ibadah ibn Samit (RA) narrated that we swore allegiance to the Messenger of Allah (ﷺ), that we would listen to him and obey him both in hardship and ease, happiness and unhappiness, and also in the fact that they will not argue unless they speak in disbelief. If we have proof from Allah, we will dispute with him. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Your three actions are pleasing to Allah, and three are disliked. Worship Allah and do not associate anyone with Him. Hold fast to the rope of Allah and do good to whomever Allah makes your ruler. Allah loves actions. He dislikes frivolous talk (i.e., frivolous debates), waste of wealth, and an abundance of questions. (Narrated by Muslim and Ahmad)

Hazrat Abu Dhar Ghaffari (RA) narrated that the Messenger of Allah (ﷺ) said: The person who

separated even a pillow from the congregation pulled the rope of Islam from his neck.

(Narrated by Ahmad and Abu Daud)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: The same condition that befell the Children of Israel will come upon my Ummah. It will follow in their footsteps. The children of Israel were divided into seventy-two sects, and my nation will be divided into seventy-three sects, all of which will be hellish except for one sect. The Companions asked: O Messenger of Allah (ﷺ)! Who will be the saved sect? The Prophet (ﷺ) said: The one who will be saved will be the group that follows the way of me and my companions.

(Reported by Tirmidhi)

Allah Almighty has made every human being different from the others. One Muslim differs from another in their way of thinking. Similarly, the Companions also had different views from each other, but despite this, they used to be grateful to each other. If they disagreed on something, they did it for the sake of Allah. Strict promises have been made for the one who created a rift in the Ummah. It is also forbidden for an ordinary Muslim to stop talking to another Muslim brother for more than three days so as not to create division among them.

The Holy Qur'an has taught us such wise principles that one should strictly follow the system of life sent

by Allah Almighty, i.e., the Qur'an. If all Muslims practice it together, the inevitable result will be that all Muslims will be united and organized. As if one group is holding a rope, the whole group becomes one body, and Satan will not be able to succeed in his aggression. The Muslim will become unshakable and invincible in individual and collective life. Apart from this, the action will destroy the national and communal life; there is no good for personal life.

In the Holy Qur'an, the guidance is from the Almighty!

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَأَنتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ  
ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ۝

(Surat al-Anam: 159)

Indeed, those who have divided their religion and become “Shiites” (divided into different groups) - you, [O Muhammad (ﷺ)], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.

## Attributes of the wise people

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ○

(Surat ale-Imran, 191)

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

The whole world claims to be wise; no fool is ready to admit himself to be foolish, so the Holy Qur'an has given some signs of intelligent people that are, in fact, the correct standard of reason. Knowledge of feelings comes from the ears, nose, eyes, tongue, etc., also found in irrational animals. The function of the intellect is to conclude signs, arguments, and contexts that are not felt.

Allah creates the heavens and the earth, and the system of moving back and forth day and night, according to which they move back and forth day and night, is a sign for people of understanding. These things show that their Creator is Allah Almighty. He is Creator and Wise. Such are the signs that the people of



understanding see them and ponder over their creation and say:

Our Lord! What you have created is not useless and meaningless. We glorify You, so save us from the torment of Hell. These people remember Allah standing, sitting, and lying down. Remember Allah with your tongue and with your heart. Mention the attributes of Allah Almighty. Mentioning His power and wisdom is all part of the remembrance of Allah. The people who attain the knowledge of Allah are the ones who are wise, and the requirement for them to be intelligent and knowledgeable is that they always remember Allah. In no case do they neglect the remembrance of Allah Almighty.

It is narrated on the authority of Abu Hurairah (RA) that the Holy Prophet (ﷺ) said: Those who sit in a place where they do not remember Allah and do not send blessings on the Holy Prophet (ﷺ) then this gathering will be a cause of loss for them. If Allah wills, He can punish them; if He wills, He can forgive them. According to a narration, if a person lies down in a place and does not remember Allah during that time, his lying down will be a cause of harm from Allah, and whoever walks in a place while walking, if he does not remember Allah, it will be harmful for him to walk.

The remembrance of Allah Almighty is the soul of the world. As long as Allah is called even once in this world, the Hour will not come.

(Narrated by Muslim)

There are many people today who are said to be wise. They have worked hard to acquire knowledge of science and other matters on their own, but through this knowledge, they have not recognized the Creator of the universe. Many of us are deniers of the Creator, and those who believe in His existence do not believe in all His attributes and do not try to understand His wisdom instead of knowing the manifestations of His power, matter, or nature. They believe in everything and say that nature has reached this point while developing. It is their deprivation of the knowledge of their Creator. They don't even realize why we were created, what will become of us after we leave this world, and that we have to accept the system of living that our Creator has sent us to live.

(Anwar al-Bayan)

Today's world considers the standard of intellect and wisdom a deception. Some have called it wise to amass wealth, and some have called it brilliant to make machine parts and new scientific inventions. It is a matter of common sense to bring the prophets and messengers of Allah Almighty to progress through knowledge and wisdom.

## Ability to meditate on the Qur'an and the abomination of interpretation

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ

اِخْتِلَافًا كَثِيرًا ۝

(Surat an-Nisa ': 82)

Then, do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.

In this verse, Allah invites those whom Allah has given knowledge and understanding to ponder in the Qur'an. Everyone can think according to his experience and ability; where there is no understanding or doubt, he should consult the scholars. The scholars' degrees and the forms of deliberation are also different. Tadabur (intellection) in meaning, search for facts and knowledge, delving into the depth of eloquence and rhetoric of rules and issues, looking at expression and style, all these come under Tadabur.

"Tadabur" (intellection) does not mean that people who can read a little Arabic and English, who do not know the phrases, do not know the grammar, do not know the reason for using Arabic words, do not know the derivatives and derivative

word of mouth, do not know the original letters and If people like them start thinking about the Qur'an and consider themselves equal to the scholars and start explaining the meaning of the Qur'an to those who understand it, then it will be their ignorance.

People say that is why the Maulvis have a monopoly on the Qur'an. We are the people of understanding, and we are the scholars. We can also explain the meaning of the Qur'an. Some of them are ignorant and say that the prophet's job was to convey the message of Allah, which he got cheerfully. The Qur'an has been sent to us by Allah Almighty, and we will understand it according to the circumstances of the time. Whoever does not understand the Qur'an from the one who brought the Qur'an and expels the disciples of the one who brought the Qur'an and the disciples of the disciples from the middle will interpret it. Interpretation is misguided. Many people sit down to analyze and write the Qur'an without knowledge. They go astray and mislead others as well.

It is narrated on the authority of Ibn 'Abbas (RA) that the Messenger of Allah (ﷺ) said: Whoever says something about the Qur'an in his opinion, let him make his abode in hell. And it is narrated from Hazrat Jundab (RA) that the Prophet (ﷺ) said:

Whoever says something about the Qur'an with his own opinion and says it is correct, then he has done wrong. (Reported by Tirmidhi)

From this, it became clear that it is forbidden to interpret the Qur'an from one's own opinion. When you meditate on the Qur'an, be able to meditate first.

As for why the Maulvis have a monopoly on the Qur'an, it is an ignorant question. When doctors are in charge of treatment, legislators are in charge of legislation, and engineers are in charge of engineering work, why can't the Qur'anic scholar explain the meanings and concepts? If the thought comes to mind that Allah Almighty has said that we have made the Qur'an Al-Hakim easy, then why is it not easy to think and understand? The answer to this whisper is that the Qur'an is simple but easy with principles and rules. Nothing is easy without its own rules.

The Qur'an is simple, but it is in Arabic, and to intend to understand the Qur'an without the knowledge required to understand Arabic is like an engineer operating on someone's heart. It is so easy to understand the commands and prohibitions of the Qur'an and to know what is haram and what is halal. But to see the interpretation of the whole Qur'an from beginning to end and to derive its teachings and issues, to

understand the abrogation, to determine the whole and the vague, to choose one of the meanings of the common words according to the context, it is essential to be an expert in all relevant sciences. The ignorant people of this age do not hesitate to explain the meaning of the Qur'an on their own, and those who have lost their age in understanding the Qur'an are afraid even when they open their mouths.

When someone asked Hazrat Abu Bakr Siddiq (RA) about the interpretation of a verse, he expressed ignorance. The inquirer said that you did not know its interpretation. Hazrat Siddiq Akbar (RA) said, "If I say something on my behalf, which sky will give me shade and which earth will lift me if I say something about the Book of which I do not know?"

## Prohibition of sitting in meetings where Islam is being mocked

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ۝

(Surat an-Nisa ': 144)

O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

That is, why do you establish an argument against yourself by your actions to make yourself guilty and deserving of punishment by adopting what Allah has forbidden?

In the Holy Qur'an, the guidance is from the Almighty!

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي الْإِتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا

فِي حَدِيثٍ غَيْرِهِ ۚ وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدَ بَعْدَ الذِّكْرِ

مَعَ الْقَوْمِ الظَّالِمِينَ ۝

(Surat al-Anam: 68)

And when you see those who engage in [offensive] discourse concerning Our verses, turn away from

them until they enter into another conversion. And if Satan should cause you to forget, then do not remain after the reminder with the wrong people.

Even in the time of the Prophet (ﷺ), there were times when Muslims and polytheists used to sit together. The polytheists did not respect the Qur'an and the Messenger of Allah (ﷺ). They used to make fun of the Holy Qur'an in front of the believers and satirize the words of Islam. Allah Almighty commanded the Muslims that when they see these oppressors mocking Islam, they turn away from them. Yeah, if that sounds pretty crap to them, it looks like busy for either. If they are copying, do not go near them. And if you are already sitting beside them, get out of there. How will the truth be conveyed to the disbelievers if you stay away from them? How to find a way to get advice and correction. This requires interaction.

Suppose you have to go to them out of religious or worldly necessity. In that case, those who are strong in faith, knowing that the disbeliever is a disbeliever, can protect themselves, associate with them, and will not be questioned about the evil deeds of the polytheists. If they can give advice, it may be helpful for them, and they will refrain from sarcasm and slander. One form of this may be that they convert to Islam.



Believers are forbidden to go to and participate in such gatherings where Allah Almighty or the Messenger of Allah (ﷺ) or the Book of Allah or the religion of Allah, i.e., Islam, is denied or ridiculed. In the countries where Muslims live, there are also countries where Muslims are in the minority, and the enemies of Islam do not refrain from mocking the religion of Islam, the Prophet, and the Book of Allah in their hostility to Islam. That is why they hold meetings, prepare plays, and invite Muslims to participate in them. Muslims participate in them with stupidity and ignorance and enjoy it with a friendly understanding.

Similarly, some enemies of Islam publish articles and books that mock Islam and the Qur'an. College and university students study them in the name of research. However, reading such books and magazines is also haram. It is disgraceful to hear the mockery of one's religion with one's ears or to read such magazines and books with one's own eyes. If he accidentally attends a gathering in which anything of the religion of Islam is being ridiculed, he should get up and leave when he finds out. In some cases, breaking the enemy's words becomes necessary. Getting there with such an intention is permissible, but only for the person who can answer them.

Nowadays, the negligence is that Muslims do not even read the religion of Islam. They spend twenty years pursuing degrees in worldly sciences but are

unfamiliar with the tenets of Islam, the Qur'an and Hadith, and the biography of the Holy Prophet (ﷺ). So, they drink the enemy's objections because they cannot answer them. And some are influenced by what he says, and doubts begin to arise in their hearts about Islam. They accept the objection of those who object to Islam out of ignorance and an inferiority complex.

For such people, interaction with them is hazardous, which threatens to ruin their religion. Nowadays, to become advanced, they go to Orientalists (Christian universities) to take degrees in Islam and learn Islam from them. They teach the aspects of Islam that are objectionable to them, and answering them according to them gives them degrees. Then, they teach the same things to Muslim students who have learned from the enemies of Islam.

## Neglected humans and jinn are worse than cattle

Allah Almighty has instructed in the Holy Qur'an!

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ  
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ○

(Surat al-Araf, 179)

And We have certainly created for Hell many of the jinn and humankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. Those are like livestock; instead, they are more astray. It is they who are the heedless.

Through the messengers and the books, Allah has made clear both the path of guidance and error and has given authority to His servants. They can use their authority for good as well as for evil. He who goes astray will have a severe punishment in the Hereafter. People who abuse their authority do not believe as much as they are told. They are not ready to listen to guidance, and even if any word of guidance falls on their ears, they listen to them as not listening. They have no intention of accepting guidance. They neither see nor hear

the truth. They know the power of Allah with their own eyes but still do not seek advice from them.

These people do not use their insight and understanding or accept guidance. That is why they are like cattle, but in error, they are more than cattle. The animal understands its needs. When it needs food and drink, it makes noises and fulfills its needs. They follow the way that Allah has ordained for them. There is no heaven or hell for them, nor do they care about it, nor can they be blamed because they are not responsible. But human beings and jinn have a real and vital need in front of them: to escape the eternal torment of Hell and live in the eternal bliss of heaven.

The orbit of these two things is the deeds of this world. All success will come from faith and good deeds, and all ruin and failure will come from disbelief, disobedience, and sins. Knowing all this, not paying attention to it, and persisting in error and disbelief is a significant error. That is why such people have been called worse than animals. These people are engaged only in the service of the structure of the body, bread, and stomach; their worries and efforts are their last ascension, and they are not attracted in any way.

## The importance of jihad

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ○

(Surat at-Tawbah, 122)

And it is not for the believers to go forth [to battle] all at once, for there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

Allah Almighty has emphasized the importance of Jihad in Surah At-Tawbah. The Prophet (ﷺ) had publicly announced his participation in the Battle of Tabuk, in which all Muslims should take part. Violation of this order was not permissible. Most of those who were violated were hypocrites, and some were believers who were left behind due to temporary laziness and sluggishness. After going through a severe ordeal, their repentance was accepted by Allah Almighty.

Jihad is a sufficient duty under normal circumstances, the ruling of which is that if a group of Muslims are engaged in jihad, the rest of the Muslims relinquish this duty. Yes, if the group participating in jihad is not enough and begins to be defeated, then the surrounding Muslims have to go out to help them and participate in jihad.

And if that is not enough, then jihad is obligatory on Muslims from other parts of the state, even from all over the world, in such a situation, and denying it becomes haram. For this, the Amir of the Muslims must announce this and invite the Muslims to Jihad. Under normal circumstances, like jihad, Islam and Muslims have collective issues and campaigns that are as obligatory as jihad. It is also essential for them to have different groups of Muslims present so that all the necessary work goes hand in hand and collective duties are also performed.

Funeral prayers on Muslim men and their burial, construction, and maintenance of Masajid, jihad, protection of Islamic borders, religious education, and training. All these duties are sufficient. Their responsibility is to the Muslims of the whole world. If some people are performing this duty as much as necessary, then the rest of the Muslims are relieved of this duty. (Tafsir Maarif Al-Quran)

Many people do not do good deeds themselves or let others do them. Those who are engaged in good deeds are ridiculed. And they interpret the good that has come to them as loss. Those who are immersed in the love of this world do not like the deeds of others in the Hereafter. They do not like the sacrifices they make for the sake of Allah Almighty. The same was the case with the hypocrites of the time of the Prophet (ﷺ). If they

had not traveled or gone on jihad, they would not have died or been killed. He was saying this to show sympathy, but he did not know empathy does not come from stopping good deeds.

Allah Almighty has mentioned this in the Qur'an in this way.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لَا خَافِيهِمْ إِذَا صَرَبُوا فِي  
الْأَرْضِ أَوْ كَانُوا غَزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ  
حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّ وَيُيَسِّتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (156)  
وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَکُمْ غَفْرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا  
يَجْمَعُونَ (157) وَلَكِنْ مَّتَّكُمْ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ تُحْشَرُونَ (158)

(Surat ale-Imran: 156-158)

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing what you do. And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world]. And whether you die or are killed, unto Allah, you will be gathered.

The foolishness of the hypocrites has been mentioned that they think that if they did not go

to war, then they have escaped death. This is his foolishness. Death will come at its appointed time. No one can avoid it. The price of life is high for the hypocrite, so he is reluctant to give his life in the way of Allah. The believer wants the pleasure of Allah Almighty. He lives for Allah and dies for Allah, and nothing can stop him from giving his life for Allah. The hypocrites said about those who were killed in the way of Allah that if they had obeyed us and did not go to jihad, they would not have died as if his martyrdom was not good for him. In response to their ignorance, Allah Almighty comforted the believers and gave them glad tidings.

The guidance is from the Almighty!

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ○

(Surat al-Baqarah, 154)

And do not say about those who are killed in the way of Allah, "They are dead." Instead, they are alive, but you perceive [it] not.

Do not call those who have been killed in the way of Allah dead; they are alive, and they get their sustenance. If they do not have the world, then there is no harm. They are pleased and happy with what Allah Almighty has given them there.



### Seeking knowledge is obligatory.

Imam Tirmidhi (ra) narrated from Abu Darda (RA) that I heard the Messenger of Allah (ﷺ) say that the angels of Allah spread their wings for the student. All the creatures of the heavens and the earth and the fish of the water pray for the world. The virtue of one world over the most supererogatory worshiper is like the virtue of the moon on the fourteenth night over all the other stars. The scholars are the inheritors of the prophets. The Prophets do not leave any legacy of gold and silver but a legacy of knowledge. The person who inherited this knowledge has acquired great wealth. (Qurtubi)

A hadith has been narrated in Darimi that a person asked the Prophet (ﷺ) that there were two men in the Children of Israel. One is Alim, and the other fasted all day and stood in worship at night. Which of the two is better? The Prophet (ﷺ) said: The superiority of this Alim over this devotee is like my superiority over the lowest of you. (Qurtubi)

The Messenger of Allah (ﷺ) said: A jurist is more potent than a thousand worshipers than Satan. (Jami 'al-Tirmidhi)

The Messenger of Allah (ﷺ) said: When a person dies, his deeds cease, but there are three deeds which are rewarded even after death. An

ongoing charity, i.e., building a masjid or a building for religious education, building public welfare institutions. Other is the knowledge from which people continue to benefit even after that, such as scholars who continue to teach religion even after his death, and any book and composition from which people continue to help even after that—the third righteous offspring who kept praying for him and delivering the reward.

The guidance is from the Almighty!

أَنَّهُ مِّنْ عَمَلٍ مِّنْكُمْ سُوءٌ أَوْ بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ

فَأَنَّهُ غَفُورٌ رَّحِيمٌ ○

(Surat al-Anam: 54)

Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."

Ignorance is the opposite of knowledge. It is the antithesis of humility and dignity. Whenever someone sins, it is due to ignorance. Repentance forgives every sin, whether due to negligence, ignorance, or deliberate misconduct.

(Tafsir Maarif Al-Quran)

## An example of the world's instability

Allah Almighty said!

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ  
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ  
أَهْلُهَا أَنَّهُمْ قَدِرُوا عَلَىهَا أَمَّا سَاعَةٌ كَانَ لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن  
لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (24)

(Surah Yunus, 24)

The example of [this] worldly life is like rain which We have sent down from the sky that the earth's plants absorb - [those] from which men and livestock eat - until the planet has taken on its adornment and is beautified. Its people suppose they have capability over it; there comes to it Our command by night or by day, and We make it as a harvest as if it had not flourished yesterday. Thus, We explain in detail the signs for people who give thought.

He has warned those obsessed with the outward adornment of the world and those oblivious to the Hereafter not to be oblivious to the Hereafter because of this little contemptible world. He said that the example of the world is like Allah Almighty rained water from the sky, due to which various plants grew, vegetables came out, and grass was produced, and due to these things, the earth became green and beautiful. The greenery

began to wave, and the eyes looked very lovely. The people who had the land were pleased and thought that now all this was in our possession. There will be various benefits from this. They believe that sometimes there is a problem during the day or night, and everything is destroyed.

When viewers look, it seems as if there was nothing here yesterday. The condition of the green grass and fields in this world that was just green and nothing yet. This is the example of the whole world, the nations, the government, and the property. Some days, people take advantage of these things and live a good life, and then death comes. Parties are gone, governments are gone, businesses are destroyed, and gardens are deserted. And after all, you have to be present on the Day of Resurrection. There are everlasting decisions. In the face of eternal life, no matter how big and good life is here, it is tiny. These trivial blessings have no value in the face of the blessings of heaven. If a person goes to Hell (Allah be merciful to him), then all the world's wealth, adornment, and decoration (only for a few days) will not be helpful.

(Anwar Al Bayan)

## Do not share your secrets with the disbeliever

The guidance is from the Almighty!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَاطِلَةً مِنْ دُونِكُمْ لَا يَأْتُونَكُمْ خَبْرًا  
وَدُّوا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۚ وَمَا تَخْفَىٰ صُدُورُهُمْ  
أَكْبَرُ ۚ قَدْ يَكْنِتُ لَكُمْ الْأَيْتِ ۚ إِن كُنْتُمْ تَعْقِلُونَ (118) هَآئِتُمْ أَوْلَاءِ تُحِبُّونَهُمْ  
وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ۚ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا ۚ وَإِذَا خَلَوْا  
عَضُّوا عَلَيْكُمْ الْأُتَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُؤْتُوا بَعْضُكُمْ لِبَعْضٍ ۚ إِنَّ اللَّهَ عَلِيمٌ  
بِدَاتِ الصُّدُورِ (119) إِن تَسْأَلُهُمْ حَسَنَةً تَسْأَلُهُمْ وَإِن تُصِيبْكُمْ  
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا  
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ (120)

(Surat ale-Imran: 118-120)

O you who have believed, do not take those other than yourselves as intimates, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is more excellent. We have certainly made the signs clear if you will use reason. Here you are loving them, but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But they bite their fingertips at you in rage when they are alone.

Say, "Die in your rage. Indeed, Allah knows of that within the breasts." If good touches you, it distresses them, but if harm strikes you, they rejoice. And if you are patient and fear Allah, their plot will not harm you.

Indeed, Allah is encompassing what they do.

Allah Almighty has warned the Muslims not to make anyone other than the Muslims your secret bearer. They will spare no effort to spoil you and not miss any opportunity to harm you. There is never any room for friendship with the enemy. Some Muslim governments are based on their enemies, and they obey everything the enemy says for fear of getting the government to do something else. The enemy has understood that to mislead the people, keep saying that we will establish Islam, and if a person starts converting to Islam, he is either deposed or killed. It is against the requirements of Islam to seize power with the help of the enemy. The enemies are happy with the suffering of the Muslims. All infidels, regardless of their religion, are one from within and are enemies of Muslims. Whenever the opportunity arises, its unity is demonstrated, and some of them declare their hostility to Islam in unequivocal terms.

He added: O Muslims! You are such that you love the enemy, and they do not love you. At the same time, you believe in all the books of Allah. You also believe in the books that were revealed to the earlier prophets. And they do not believe in your Book, the Quran. Those of you who believe in their books have no regard for it. There is hypocrisy in them. When they separate from you, they cut off their fingers in anger. Allah knows the disbelief and hatred in their hearts. He also informed the Muslims about it so that they, too, would be alert.

In the time of the Prophet (ﷺ), some Muslims from the time of Jahiliya were related to the Jews of Madinah because they were neighbors and, on some occasions, they became allies of each other. Because of this old relationship, these Muslims continued their relationship with the Jews even after their conversion to Islam. Allah Almighty forbade the Muslims to have such a relationship, which would make the enemy a secret.

(As far as trade and affairs are concerned, there is scope for a relationship, but there is no scope for such a relationship so that the secrets of the Muslims are revealed to the enemy and the enemies become aware of the internal condition of the Muslims).

Due to the revelation of the above verse, it became clear that some Muslims had to come and go to the Jews, which he warned and explained the outward and inward aspects of the Jews. Since infidels of all times have the same attitude towards Muslims, it is a warning to contemporary Muslims not to make any infidel acquainted with your secret and not to allow the secrets of Muslims to reach them. Muslims should be patient and pious. Stick to religion. If we avoid sins, the enemy's tricks cannot harm us. Arrange the weapons as is to defend the enemy. In the same way, patience and purity are also weapons to avoid the enemy. Instead, it is the greatest weapon that the believers are unaware of.

### Prohibition of imitating Satan and infidels

It is narrated on the authority of Jabir (RA) that the Messenger of Allah (ﷺ) said: Do not eat with the left hand because the devil eats with the left hand.

(Sahih Muslim)

It is narrated on the authority of Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: None of you should ever eat or drink with his left hand. Because Satan eats and drinks with his left hand.

(Sahih Muslim)

The resemblance of the infidels means that all the things that the infidels do in their rituals and customs should be avoided. They also include all the days which they celebrate with great care. Islam strictly forbids celebrating all those days. They are also prohibited from wearing clothing specific to their religious or cultural identity.



### Making pictures

It is narrated on the authority of Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: Indeed, those who take pictures will be punished on the Day of Resurrection, and it will be communicated to them: "Bring to life the pictures which you have taken."

(Bukhari and Muslim)

Ummul-Momineen Hazrat Ayesha Siddiqah (RA) narrates that the Messenger of Allah (ﷺ) returned from a journey, and I put a curtain on the door of the house on which pictures were made. So, when he saw it, the color of his face changed, and he said:

O Ayesha (RA)! On the Day of Resurrection, the most severe torment in the sight of Allah will be for those who imitate what Allah has created. Hazrat Ayesha (RA) says: I cut the curtain and made one or two pillows out of it.

(Bukhari and Muslim)

It is narrated on the authority of Ibn 'Abbas (RA) that I heard the Messenger of Allah (ﷺ) saying: Every picture maker will be going to hell. For every image he makes, a person will be created who will torment him in hell. Ibn 'Abbas (RA) said: So, if you have to make a picture, then make a picture of a

tree and something that does not have a soul.  
(Bukhari and Muslim)

The photographer will be punished according to the number of pictures he has taken. The more pictures there are, the more torment there will be. There is also a strong promise for video makers of weddings, ceremonies, meetings, and processions that hundreds, thousands, and sometimes millions of people can be photographed simultaneously. If they do this because of laziness, knowing it is haram, they will suffer severe punishment on the Day of Resurrection. And if they are making it lawful while Islam has made it haram, then they will be considered disbelievers by this act, and their abode will be Hell forever. Those who think this promise is only for those who draw by hand or carve sculptures and that the camera image is not a picture but a reflection is wrong to think so. Photos are taken by hand or with a camera and video. It is the image, and the creator of it deserves the fire of hell. However, taking pictures of natural landscapes such as canals, trees, mountains, etc., in which there is no soul is permissible.

(Riyadh Al-Saleheen: Vol. 1, p. 5)

It is narrated on the authority of Ibn Mas'ud (RA) that I heard the Prophet (ﷺ) say that on the Day of Resurrection, he will be the one who paints the most severe torment. (Bukhari and Muslim)

It is narrated from Hazrat Ibn Abbas (RA) that Gabriel (peace be upon him) once promised to appear before the Holy Prophet (ﷺ). So, they delayed their arrival until this waiting became very difficult for the Messenger of Allah (ﷺ). Eventually, when he came out, he met Gabriel (as). When he complained of being late, Gabriel (as) said: We do not enter a house with a dog or a picture. (Coincidentally, there was a curtain in your home at that time with a picture of a living being on it) (Bukhari)

Hazrat Abu Al-Hayaj Hayyan bin Husain (ra) narrates that Hazrat Ali bin Abi Talib (RA) said to me: Shall I not send you to the work which the Messenger of Allah (ﷺ) sent me? If you see a picture, erase it; level it if you find a high grave. (Muslim)

Note: This image referred to is an image of living things.

Hazrat Ayesha Siddiqah (RA) says that the Holy Prophet (ﷺ) did not leave anything in the house with a picture on it and he used to break it. (Bukhari)

### **It is forbidden to announce loss or buy or sell anything in the Masajid.**

It is narrated on the authority of Abu Hurairah (RA) that he heard the Prophet (ﷺ) saying that whoever hears announcing something lost in a masjid should say it. May Allah not return this thing to you because Masajid is not built for this purpose.

It is narrated on the authority of Abu Hurairah (RA) that he heard the Messenger of Allah (ﷺ) say: When you see someone selling or buying something in the masjid, say: May Allah not make your business profitable. When you see something lost, say, "May Allah not return it to you."

(Jami 'al-Tirmidhi)

## Punishment for negligence

### 1) Deserves punishment in this world

The guidance is from the Almighty!

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يٰمُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عٰهَدَ عِنْدَكَ ۚ لَئِنْ  
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ۝  
فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ يَلْعَوْنَ إِذَا هُمْ يَنْكُثُونَ ۝  
فَأَنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا  
وَكَانُوا عَنْهَا غٰفِلِينَ ۝

(Surat al-Araf: 134-136)

And when the punishment descended upon them, they said, "O Moses (AS), invoke for us your Lord, by what He has promised you. If you [can] remove the punishment from us, we will indeed believe you and send the Children of Israel with you."

But when We removed the punishment from them until a term they were to reach, they broke their word at once. So, We took retribution from them and drowned them in the sea because they denied Our signs and were heedless of them.

### 2) Do not try to understand the Qur'anic verses

It is a common shortcoming of Muslims that we do not try to understand the Qur'anic verses.

Allah Almighty has instructed!

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلًّا آيَةً  
لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ  
الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ○

(Surat al-Araf, 146)

I will turn away from My signs those who are arrogant upon the earth without proper; if they should see every sign, they will not believe in it. And if they know the way of consciousness, they will not adopt it as a way, but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and were heedless of them.

They cannot meditate on the Qur'an or learn any lessons from these verses. Allah showed them His signs, but they did not learn from them.

Allah Almighty has given another great punishment to the negligent people that their deeds will be fully rewarded.

The guidance is from the Almighty!

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

(Surat as-Saff: 5)

And when they deviated, Allah caused their hearts to turn. And Allah does not guide the defiantly disobedient people.

### 3) Deprivation of Allah's mercy

Hazrat Yasira (RA), who was one of the Muhajireen, narrates that the Prophet (ﷺ) addressed us and said: You people keep reciting Tasbih, Tahlil, and Taqdees and count on the tips of your fingers. Therefore, on the Day of Resurrection, they will be questioned, and they will speak. Then do not be heedless, for this will cause you to forget the means of mercy.  
(Jami 'al-Tirmidhi - Kitab al-Dawah)

### 4) Prayers not being accepted

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Pray to Allah Almighty with the certainty of acceptance, and know that Allah Almighty does not accept the prayers of the heedless and funny heart.

(Jami 'al-Tirmidhi - Kitab al-Dawah)

A man should have firm and perfect faith in Allah Almighty during prayer and dua. When praying, there should be no negligence in the heart to read the memorized words quickly, get up, and run away. Sometimes, he doesn't even know what to say.

### 5) The devil dominates on the heedless

When a careless person enters his house, he does not remember Allah. Then Satan becomes

dominant over him. He enters the house with him and spends the night there. In the same way, when he eats food and is heedless of the remembrance of Allah and His remembrance, Satan eats with him.

It is narrated on the authority of Jabir bin Abdullah (RA) that the Messenger of Allah (ﷺ) said: When a man enters his house, he mentions the name of Allah when he joins his home and when he eats food. When he does not mention the name of Allah while eating, Satan says that it is a place to spend the night and food.

(Sahih Muslim - Kitab al-Sharbat)

### **6) A careless person becomes more careless**

It is a fact that one negligence pulls another negligence, and so does the chain. Even man falls into the pits of lust and desire. Then, there is no power to get out of it unless there is grace and mercy from Allah.

### **7) Bad end**

Due to negligence, man's death occurs in a state which is displeasing to Allah Almighty. It is the greatest calamity and misfortune of negligence that the ultimate end of a human being is misfortune.



### 8) Longing for the Hereafter

It is narrated on the authority of Abu Hurairah (RA) that the Prophet (ﷺ) said: If a person sits down and does not mention Allah there, it will be a disgrace to him from the Majlis-e-Allah. -

On the Day of Judgment, the people of negligence will regret their negligence and give up good deeds, but this regret will not be helpful.

### 9) Enter Hell

Allah Almighty says!

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ  
عَنِ الْآخِرَةِ غَفْلُونَ ○ أُولَئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ○

(Surah Yunus: 7-8)

Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs. For those, their refuge will be the Fire because of what they used to earn.

Allah Almighty says in another place!

وَاقْتَرَبَ الْوَعْدُ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا إِلَهَنَا قَدْ كُنَّا  
فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ○

(Soh Al-Anbiya. 97)

And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

Allah Almighty says!

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ

بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ۝

(Surat al-Araf, 179)

And We have certainly created for Hell many of the jinn and humankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. Those are like livestock; instead, they are more astray. It is they who are the heedless.

These heedless people whose hearts have become hardened in learning, seeking advice, and contemplation. Their eyes are blind to the depths of speech; their ears hear the truth, but they look as if they are deaf. These people are like animals, but they are worse than them because they are in error. These are the ones who are heedless of the remembrance of Allah.

On the Day of Resurrection, the heedless person will be told.

Allah Almighty says!

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝

(Surat al-Qaaf, 22)

[It will be said], "You were certainly in no mindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."

At that time, all the veils of negligence will be removed from their eyes. And the brain must be working well. They will be seeing and understanding everything.

### Treatment to avoid negligence

#### 1) Remembrance of Allah

Allah Almighty says!

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ  
وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ○

(Surat al-Araf, 205)

And remember your Lord within yourself in humility and fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

The most effective way to combat negligence and eliminate it is to remember Allah. The remembrance of Allah brings man out of the depths of ignorance and to the light of Allah. The more remembrance of Allah, the more the darkness of negligence will be removed, and the light of Allah will enter the heart. When the light of Allah enters his heart, he will find peace and tranquility in this world and be rewarded in the Hereafter.

#### 2) Prayer (Duaa)

One of the ways to get rid of neglect is to pray. Every human being should always seek help from Allah through prayers.

Hazrat Anas bin Malik (RA) narrates that the Prophet (ﷺ) used to say: O Allah! I seek refuge in You from humility, and from slackness, and stinginess, and old age, and hardness of heart, and from negligence, humiliation, and tranquillity, and I seek refuge in You from poverty, and from disbelief and polytheism, and hypocrisy, shame, and hypocrisy. (Narrated by Ibn Habban, Hakim)

### 3) Tahajjud

The great virtue of getting up late at night to offer prayers and remember Allah has been mentioned. This brings one closer to Allah Almighty and saves one from hypocrisy. Worshiping in Tahajjud does not mean that one should perform Tahajjud and give up the daily duties of worship. The benefit of Tahajjud will reach the person who has fully fulfilled his responsibilities and obligations.

It is narrated on the authority of 'Abdullah ibn' Amr ibn 'Aas (RA) that the Messenger of Allah (ﷺ) said: Whoever stands up in prayer and recites ten verses will not be among the heedless ones, and whoever stands up in prayer and recites a hundred verses will be written in obedience, and whoever recites a thousand verses will have a great reward. It will be reported to the recipients.

(Sunan Abu Dawood - Book of the month of Ramadan)

### 4) Visiting the cemetery

Visiting graves removes the negligence of the heart and makes one worry about one's fate. But care should be taken not to go there and innovate against the Shariah. Visiting the graveyard reminds one of death and the hereafter.

### 5) Contemplation on the state of the world

Those who meditate on the state of the world realize that all the joys and blessings of the world are temporary and will soon come to an end. It is very foolish for them to accumulate sins. If a person suffers in this life, he should think it is also temporary. If I please Allah during this time, I will be rewarded.

Allah Almighty says in the Holy Qur'an!

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ  
وَالشَّمْرِ تَ وَبَشِّرِ الصَّابِرِينَ ○ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ  
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ○

(Surat al-Baqarah: 155-156)

And We will surely test you with fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Allah Almighty afflicts those with whom He intends good. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said: Surely, when a rank is ordained for a servant by Allah which he cannot reach because of his deeds, then Allah will grant him a problem in his body or wealth or his children. Then Allah gives him patience until we bring him to the level that was already fixed for him. (Narrated by Ahmad, Sunnan Abu Daud)

### **6) Mention of heaven and hell**

Paradise is where death will not come to man, old age will not come, youth will not end, and the blessings of Allah Almighty will not end.

Those who live there will always be at the mercy of Allah Almighty. And they will benefit from blessings they have never seen or heard of.

Think for Hell that Allah Almighty has made that place to punish the disobedient where the inmates of Hell will live forever. And the angels will inflict upon them a constant torment. There will be nothing to apologize for or regret.

# Chapter - 2



*Priceless pearls*

Criticism requires  
knowledge

While for captiousness

**“Ignorance”**

That's enough

*Golden words*

Life is too short.

When understanding begins

So, time is left short.

# Ignorance

It is impossible to know Allah without knowledge. It is through knowledge that man distinguishes between halal and haram. What are the acts of worship, and how are they performed? How do we remember Allah? Man should learn all these things. Otherwise, in worshipping ignorance, one does not know what is right and wrong. In ignorance, man works hard but does not know whether it benefits or harms him. It has been said that those who acquire knowledge, even sea fish and forest animals, pray for forgiveness. Knowledge is the light by which man attains status in this world and the Hereafter.

The Prophet (ﷺ) said: The virtue of the Alim is that example is like me {Rasool Allah (ﷺ)} over your lowly one.

Rasool Allah (ﷺ) said that a jurist (Faqih) is stricter on the devil than a thousand devotees. Whoever teaches knowledge to someone and acts on it will also be rewarded by that teacher. Acquiring knowledge is so essential that it is the duty of every believing man and believing woman to receive it. And those who know are commanded to convey to those who do not know.

The guidance is from the Almighty!

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

أَلَمْ يَتَذَكَّرْ أُولُو الْأَلْبَابِ ۝

(Surat al-Zumar: 9)

Say, "Are those who know equal to those who do not?" Only they will remember [who are] people of understanding.

Those who are scholars whose knowledge has shown them the light of faith, due to which they accepted faith and engaged in worship, and those who are ignorant and do not know the Oneness of Allah, these two parties cannot be equal. Ignorance is not similar to knowledge, and ignorance is not equal to the Alim. There is a significant difference in the status of the two. When they appear on the Day of Resurrection, the learned believers will be sent to Paradise and the disbelievers to Hell.

The guidance is from the Almighty!

وَلَوْ أَنَّا نَزَّلْنَاهُمْ بِالْمَلَكَةِ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا  
مَا كَانُوا إِلَّا يَوْمِنَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَعْجَلُونَ ۝

(Surat al-Anam: 111)

And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it], and We gathered together every [created] thing in

front of them, they would not believe unless Allah should. But most of them, [of that], are ignorant.

Some people deny the Hereafter due to their ignorance. They think that man dies and perishes. In their view, the arrival of the prophets in the world was only to correct man's morals and not to be held accountable. They will know the truth in the Hereafter.

One should not answer questions or have scholarly discussions with the ignorant. It wastes time, and the relationship deteriorates; if an innocent person wants to argue, he should remain silent.

### **Calling the times bad**

In Sahih Bukhari, it is narrated from Abu Hurairah (RA) that the Prophet (ﷺ) said: The Son of Adam (AS) calls time terrible even though I am the time. Day and night are in my hands.

Imam Muslim (ra) has narrated that no one should call the time wrong because Allah is the time.

The narrators said that when a man had a problem or trouble or faced something unpleasant, the Arabs used to call the times wrong. Because they believed that the trouble that befell him was the work of time, it is like the Arabs asking for rain from the stars and saying that

it rained on us because of some stars. And they believed that the stars were the cause of it. The Prophet (ﷺ) forbade people to call the times wrong.

In Sahih Bukhari and Muslim, it is narrated from Abu Hurairah (RA) that the Prophet (ﷺ) said: Allah says (interpretation of the meaning): And there is a narration that I draw them whenever I want.

### **Beating the corpse, hitting the cheek, slashing the collar, and it is haram to pray for destruction and ruin.**

It is narrated on the authority of Hazrat Umar bin Khattab (RA) that the Holy Prophet (ﷺ) said: The corpse is tormented in its grave because of those who mourn over it. And in another narration, it is said that punishment is given till lamentation. (Sahih Bukhari)

It is narrated on the authority of Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: He is not one of us who slapped his face and slit his collar and spoke the words of the ignorant. (Sahih Al-Bukhari and Sahih Muslim)

Hazrat Abu Barda (RA) narrates that when his father, Hazrat Abu Musa Al-Ashari (RA), became ill, he fainted. At that moment, his head was in his wife's lap, so she started screaming and crying. But

he couldn't stop them due to fainting. When he regained consciousness, he said: I am disgusted with what the Prophet (ﷺ) disliked. Indeed, the Messenger of Allah (ﷺ) did not like the lamenting woman. (Bukhari and Muslim)

It is narrated on the authority of Hazrat Mughirah bin Shubha (RA) that the Messenger of Allah (ﷺ) said: Whoever is lamented will be punished on the Day of Resurrection. (Bukhari and Muslim)

Hazrat Umme-Atiyah Naseeba (RA) says that the Prophet (ﷺ) took a vow from us at the time of swearing allegiance that we will not betray and lamentation. (Bukhari and Muslim)

Hazrat Ibn Umar (RA) narrates that when Hazrat Saad bin Ibadah (RA) fell ill, he went with the Messenger of Allah (ﷺ), Abdul Rahman bin Awf (RA), Saad bin Abi Waqas (RA) and Abdullah bin Masood (RA) to inquire about his mood. When he reached there, they found him unconscious. Rasool Allah (ﷺ) said: Did he die? They said: O Messenger of Allah (ﷺ)! No! So, the Messenger of Allah (ﷺ) wept helplessly. When the people saw the Prophet (ﷺ) crying, they all began to cry. He (ﷺ) said: Do you not hear that Allah punishes because of the tears of the eyes and not because of the grief of the heart, but because of that He punishes and points to His tongue? Or pity. (Bukhari and Muslim)

It is not uncommon for tears to come out of the eyes or the heart to become sad due to grief because this is a natural thing. However, saying the opposite on such occasions is strictly forbidden and sinful. If the patient dies, then according to the Sunnah, recite (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) "Ina Lillahi wa Ina Ilaha Rajaun". It expresses satisfaction with Allah's destiny and judgment. He will be rewarded by saying this, and Allah Almighty will grant him patience.

### **Making Masajid on graves, lighting lamps on them, worshiping them like idols, circumambulating them, saluting them, and praying to face them**

Tabarani (ra) has narrated from Hazrat Ka'b bin Malik (RA) that the Prophet (ﷺ) said these five nights before his death.

Remember! The nations before you used to make the graves of their prophets as places of prostration. I forbid you to do so. In another narration, he said, "Do not pray facing a grave, nor do you pray over a grave."

Imam Ahmad, Abu Dawud, Tirmidhi, Nisai, and Ibn Majah have narrated that the Prophet (ﷺ) cursed the women who went to the graves, the men who built Masajid on the graves, and those who lit

them. Imam Ahmad (ra) has narrated that the worst people are those whose lives the Hour will come who turn graves into Masajid. It is described in Abu Dawud that Allah cursed the Jews and that they had turned the graves of their prophets into Masajid.

Those who do so are cursed. Those who deal with the graves of the saints are called the worst of creatures. That's it for this reason: our scholars say that it is haram to offer prayers in front of the graves of the prophets and saints to obtain blessings given their greatness. This act is a major sin. In the same way, those who light lamps on graves to get blessings and those who circumambulate them are cursed. Making graves a source of idolatry is strictly forbidden. Imam Ahmad ibn Hanbal (ra) said that praying facing the graves is equivalent to fighting Allah and His Messenger (ﷺ).

The Prophet (ﷺ) forbade the worship of their graves in the same way as other nations do with their idols and deities, i.e., prostrating to them and asking for their intentions. It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: One of you should sit on the embers of a person who burns his clothes, and the effect of the fire reaches his skin than to sit on a grave. (Sahih Muslim)



### **Finding bad omens through priests and astrologers is shirking.**

Imam Abu Dawud (ra) narrated from Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: Bad omen is shirked. If we have this habit, Allah Almighty will remove it with trust. Hafiz Abu Al-Qasim Isfahani (ra) says that bad omens can come into the heart of every person from among us (i.e., in the Muhammadan (ﷺ) Ummah). Still, Allah Almighty will remove this bad omen from the heart of every person. Put your trust in Allah Almighty and keep steadfast in faith and certainty over this omen.

The basis of Islamic beliefs is that the believer should believe that only Allah is the Creator, Owner, and Guardian of the universe. The authority is in his hands alone. No matter how great a creature is, whether a prophet or someone else, he has no role in the management or supervision of the universe. No one has the right to take care of the affairs of the enslaved people, nor does anyone have the right to make or break anyone's fortune. Ummul-Momineen Hazrat Ayesha Siddiqah (RA) is narrated from some people who asked the Messenger of Allah (ﷺ) about the priests, and he said: They are nothing (i.e., their words are not valid). They said: O Messenger of Allah (ﷺ)! Sometimes, they tell us something, and it turns out to be true. The

Messenger of Allah (ﷺ) said: He snatches the truth from the jinn (angels) and puts it in the ear of a friend, so he mixes a hundred lies with it. (Bukhari and Muslim)

Hazrat Safia bint Abi Ubaid (RA) narrated from some of the wives of the Prophet that the Messenger of Allah (ﷺ) said: If a person goes to an astrologer (claimant to know the unseen) and asks him about something and believes it to be accurate, his prayers will not be accepted for forty days. (Sahih Muslim)

It is narrated on the authority of Abu Mas'ud Badri (RA) that the Messenger of Allah (ﷺ) said: The price of a dog, the earnings of a wicked woman, and the sweets of a priest are forbidden. (Bukhari and Muslim)

It is narrated on the authority of Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: There is nothing wrong with getting sick and getting bad luck. If the misfortune were something, it would be in the house, the woman, and the horse. (Bukhari and Muslim)

It is narrated from Hazrat Jabir (RA) that one day, the Prophet (ﷺ) took the hand of a leper and shared it with him in a bowl of food and said, "Eat." I trust and rely on Allah, and I depend on Him. (Ibn Majah)

Hazrat Urwah bin Amir (Tabai) says that one day, the Prophet (ﷺ) mentioned bad omens. The best form of this is good fortune-telling, and remember not to forbid a Muslim from bad omens (i.e., it is not proper for a Muslim to stop doing this omen due to lousy omen). When one of you sees something, he does not like, which creates a rift in his heart and mind, he should recite this Duaa.

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَذْفَعُ  
السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah! You are the doer of good and evil, and you alone are the remover of evils and vices, and the power to turn away from evil and to do good is from Allah.

(Sunan Abu Dawood)

Hazrat Zayd bin Khalid Jahni (RA) says that the Prophet (ﷺ) led us in the morning prayer at Hudaybiyah when it was raining at night. When he finished the prayer, he turned to us and said, "You know what your Lord has said at that time." The companions said that Allah and His Messenger (ﷺ) know best. The Prophet (ﷺ) said: Allah has said that some of My slaves believed in Me this morning and some disbelieved.

And whoever says: "We have been showered with grace and mercy from Allah," then he has believed in me and disbelieved in the stars, and whoever says: "The rising of a certain star and the setting of a certain star." Because it rained on us, he disbelieved with me and believed in the stars. (Bukhari and Muslim)

### **Women go to graves and light lamps there.**

It is narrated from Hazrat Abdullah bin Abbas (RA) that the Prophet (ﷺ) cursed the women who go to visit graves and those who make graves a place of prostration and light lamps on graves.

(Abu Dawud, Jami 'al-Tirmidhi)

### **Calling a Muslim a disbeliever or to say the enemy of Allah is kufr.**

Whoever attributes a person to disbelief and cries out or says, "O enemy of Allah," even though he is not, then he returns to the one who utters the sentence is like killing.

When a person calls a Muslim a disbeliever or an enemy of Allah, it is as if he calls Islam a disbelief, and obviously, it is a disbelief. This great sin will happen when it is not the purpose, then disbelief towards him. Or the return of the hostility of Allah will be a promise of severe punishment, which is one of the significant signs of sin.

If someone says that Allah has taken away his faith, etc., then in the opinion of some jurists (Faqih), such a person will become a kafir.

## Learning and teaching magic

Allah Almighty has instructed!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَٰكِنَّ  
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ  
هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ  
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ  
مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا  
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ  
لَوْ كَانُوا يَعْلَمُونَ ۝

(Surat al-Baqarah, 102)

And they followed [instead] what the devils had recited during the reign of Solomon (AS). It was not Solomon (AS) who disbelieved, but the devils disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that they cause separation between a man and his wife.

But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel knew whoever purchased the magic would not have any share in the Hereafter. And wretched is that for which they sold themselves if they only knew.

From these verses, there is clear evidence that magic is forbidden and its sin is great. It was a common custom among the Jews that the jinn knew the unseen, and Solomon (AS) also knew magic. That is why his government was stable. They cast spells on humans, jinn, birds, winds that followed their orders, and the rebellious ones who obeyed them.

When the Prophet (ﷺ) was bewitched, the polytheists of Makkah said, "You (ﷺ) are a human being like us. You are also affected by magic, and you also eat and drink.

Those who worshiped the stars believed that the stars governed the universe. They show good and evil. Abraham (peace be upon him) was sent to these people so that they could correct their false ideas. A class was born with the idea that the souls of those who died could be used for magic. The good souls are Muslims, and the evil souls are infidels.

It is narrated on the authority of Ibn 'Abbas (RA) that the Messenger of Allah (ﷺ) said: He who acquires a part of astrology reaches a part of magic. (Abu Dawud)

It is narrated on the authority of Abu Hurairah (RA) that the Holy Prophet (ﷺ) said: Beware of the seven deadly things. The Companions asked: O Messenger of Allah (ﷺ)! What are they? He (ﷺ) said:

1. To associate partners with Allah,
  2. to practice sorcery,
  3. to kill someone unjustly,
  4. to eat usury,
  5. to eat the property of an orphan,
  6. to turn one's back on a fight,
  7. and to slander chaste women.
- (Bukhari and Muslim)

It is narrated on the authority of Hazrat Abu Hurairah (RA) that the Holy Prophet (ﷺ) said: Whenever Allah commands something in the heavens, the angels, hearing Allah's command, begin to flutter their arms in fear and humility. And the sound of the command of Allah is like the sound of a chain pulled on a straightforward rock. All angels ask what your Lord has decreed. The close angels narrate the command that the Lord has issued and say that it is the truth and that the Essence of Allah is exalted.

Therefore, those who listen secretly (i.e., jinn and devils) listen to what is said among the angels. And he described the hearers' form with his hands' fingers. So, he diverted his hand, distinguished between the fingers, and said that the jinn and the devils stand up and down from the sky to the earth in such a series of gives, and He delivers to those below Him. Even the last jinn, at the bottom, conveys it to the tongue of the sorcerer or priest. On the other hand, flames are thrown from the sky to kill and drive away these demons. Sometimes,

these flames reach the sorcerers and priests before they reach them. He conveys it to the sorcerer or the priest before he arrives, and when it comes to the sorcerer or the priest, he adds a hundred falsehoods to it and narrates it to the people amid these falsehoods. Is that which reaches him through heaven and the devils. So, when a person denies the lie told by the priest, the misguided ones, who know the truth of the priest's words, deny him, and then it is said, "Is not this the truth, and do you not know that this priest?" He said this to us on a particular day (which proved to be confirmed), and thus, the truth of the priest is approved by the fact that it reaches him from heaven through the jinn.

(Sahih Bukhari)

### **Leaving the truth is not allowed in the greed that people will become Muslims is not permissible.**

In the greed that people will become Muslims, there is no room for abandoning the truth and making wrong decisions. He who has to accept Islam should accept it for the sake of truth. It is against the spirit of Islam to show one's majority by making a false Muslim one's own. Other nations do not have the right to include others in their list to show their majority in the political world. But this is



not the case in Islam. It is a matter of ignorance and misguidance for some people to say that to please the creatures and to bring the disbelievers closer to them, and to show their majority in the world, they should change the rules of Islam through mutual consultation. Similarly, some ignorant people say that misguided sects which have gone to the limits of disbelief due to their beliefs should not be called kafir, so the number of believers in Islam is not less. It is also stupid that Islam does not need people who are preachers of Islam but are infidels in terms of beliefs. Islam declares the truth and does not accept duplicity.

This is the situation of people today who claim to be Muslims and hold responsible positions in governments. Not only the people who get the government but also the people are not satisfied with the decisions of the Holy Qur'an and are not ready to accept the decisions of the Holy Prophet (ﷺ). When asked to implement the Qur'anic system, they touch their ears. Many of them are also worshipers. They also claim to love Allah and His Messenger (ﷺ), but they are not in favor of enforcing the Qur'anic system.

### **Stick to evil and immorality.**

Ummul-Momineen Hazrat Ayesha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, in the sight of Allah, the worst man and woman among the people (in terms of status) whom the people have abandoned due to immorality.

(Sahih Bukhari)

According to Tirmidhi, modesty is a part of faith, and faith will be in heaven. Obscenity is torment, and torment will be in hell. It is narrated in Musnad Ahmad that obscenity and indecency have nothing to do with Islam, and the best man in Islam is the one whose morals are the best.

It is narrated on the authority of Imran ibn Husain (RA) that the Messenger of Allah (ﷺ) said: Shame brings good. (Bukhari and Muslim)

There is a Muslim tradition that modesty is good.

It is narrated from Hazrat Abu Saeed Al-Khudri (RA) that the Prophet (ﷺ) was more modest than the virgin girl who was hiding in the corner of the house. If you saw something you didn't like, we would recognize it by your face.

(Bukhari and Muslim)

### Living alone with a non-mahram woman

Hazrat Aqaba bin Amir (RA) narrated that the Messenger of Allah (ﷺ) said: Avoid going to (non-mahram) women (in solitude). An Ansari Sahabi said, "Tell me about your husband's close relative." He said that the (non-mahram) close relative of the husband was dead.

(Sahih Al-Bukhari and Sahih Muslim)

(I.e., wife's brother-in-law, his young nephew and cousin)

Imam Nawawi (ra) says: This is a critical point that most Muslims are unaware of. It is also necessary for a woman to cover herself with her husband's real brothers and cousins. Because of their proximity, their homes are constantly moving, and countless opportunities exist for loneliness. Therefore, they are more likely to be involved in sedition than others. Consequently, they have been interpreted as death. That is, they are the cause of religious destruction. It also means that the result is death. If both of them commit a mistake, the punishment in Islamic law is stoning (death).

One of the causes of death may be that if the husband suspects that the wife is acquainted with someone else, he may kill her in honor or divorce her. Divorce will also make her life miserable. Therefore, be alone with a non-mahram woman

as you are afraid of death. When a veil from Dewar and Jeth (brother-in-law) is necessary, why is a veil from the husband's friends not necessary?

Nowadays, people are not very careful in this matter. The dangerous consequences of this come in the general newspapers and news. But still, people do not understand, and the epidemic of nakedness is becoming common.

### **Getting tattoos on the body**

It is narrated from Ibn Mas'ud (RA) that the Prophet (ﷺ) cursed a woman who tattoos her body, plucks hair from her face, grinds her teeth for beauty, and changes Allah's creation.

## (Darood Tanajjina

### Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.<sup>8</sup> In his sleep he saw the Holy Prophet (Peace and blessings of Allah Almighty be upon him). The Holy Prophet (Peace and blessings of Allah Almighty be upon him) instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ  
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَوةً تُنَجِّنُنَا بِهَا مِنْ جَمِيعِ  
الْأَهْوَالِ وَالْآفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ،  
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ  
أَعْلَى الدَّرَجَاتِ، وَتُبَيِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ  
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ، إِنَّكَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ.

*O 'Allah! Shower blessings on Muhammad (pbuh) Our Master; and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.*

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA  
MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA-  
NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN  
JA-MEE-ILAH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA  
BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA  
BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE  
HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE  
HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-  
YATE WA BA'DAL MA MAAT IN-NA KA A'LA KOLLE

SHAI-IN QADEER.

## DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا اِلَیْمَانَ وَرَزِیْنَهُ فِی قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْکُفْرَ  
وَالْفُسُوْقَ وَالْعِصْیَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِیْنَ .  
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِیْنَ وَالْحَقَّنَا بِالصَّالِحِیْنَ  
غَیْرَ خَزَايَا وَلَا مَفْتُوْنِیْنَ



وَاخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

04<sup>th</sup> Safar Al-Muzaffar, 1443, Saturday,

September 11, 2021

### **PUBLICATIONS OF SIKANDER NAQSHBANDI**

- 1 - Biography of The Greatest Prophet (ﷺ)  
(According to the Calendar)
- 2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
- 3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
- 4 - HEARTS - In the light of the Quran
- 5 - What is Soul (Nafs)
- 6 - Historical Trees of Islam
- 7 - Hypocrisy
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- 15 - NAQSHBANDIA FAMILY
- 16 - STORIES OF AULIYA KARAM (ra)
- 17 - TASAWWUF
- 18 - Jihad and Mujahid
- 19 - Great Muslim Mothers
- 20 - Reputable Muslim Shaheed Ladies
- 21 - Speech Cautiousness
- 22 - Very Important Basic Masail
- 23 - Articles (English and Urdu)

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